

Courts Hold Opposite Views On Lewd Literature, Bad Movies

ABOUT the same time the Supreme Court of the United States ruled against courts in New York and Ohio, which had raised a stop sign against certain motion pictures, a judge in London sentenced to prison for six months two publishers of obscene literature, and fined three publishing houses 2,000 pounds, or \$5,600.00 each.

Our Supreme Court seemed to act on the theory that because of the American position towards a free press, no judge, no policeman, no organization has a right to pronounce on what is indecent or obscene; yet the London judge, who passed the sentence mentioned above, complimented the jury for having avoided the temptation to agree to a statement "that an obscene publication is to be judged in the light of modern standards."

Mr. Martin Quigley, publisher of two motion picture magazines in New York, was present in Cincinnati in 1933 when the Legion of Decency was formed. He certainly could recall what happened there. Commenting on the demand of RKO for a revision of the Code adopted in Cincinnati by the Motion Picture Association, he observed: "You cannot modify that Code any more than you can modify the Ten Commandments." The Code is built on the moral obligations imposed by the Ten Commandments and on the things forbidden by those Commandments.

Over here we exonerate the publishers of lewd literature, while over in London three of the publishing houses were fined. They were "The Arc Press," "The New Fiction Press" and "The Gaywood

Press." Over here policemen have been rebuked for trying to keep out of the community certain magazines and pocket-size books which violate the Code of the National Organization for Decent Literature. Over in London, according to Religious News Service, "police have been taking increased action against firms selling obscene books and convictions against such publishers have been mounting."

Over here the dirty book publishers, the Communists and other irreligious groups have tried to win the support even of the Protestant clergy by charging that cooperation with the Legion of Decency or the National Organization for Decent Literature would mean cooperation with organizations founded by Catholics.

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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XLII

HUNTINGTON, INDIANA, FEBRUARY 28, 1954

No. 44

Our Weekly Chat With You

Dear Readers...

WE are at the threshold of the season of Lent during which the minimum is now required of Catholics by way of fasting. Other works of penance and mortification must be substituted. For your good, as well as out of love of God, we urge you to keep this Lent well.

The entire world should be on its knees, but one-third of that world is already under Communist domination. People in the countries behind the Iron Curtain would like to have the opportunity you will have to observe Lent.

In most countries of Europe people could not, even outside of

Inside OSV . . .

are the following articles and features:	
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Lent, have the things which are forbidden to you during Lent. Haven't they been fed and clothed and assisted in many ways by people of our country because they have not the wherewithal to purchase food and clothing?

In Holy Scripture we are reminded over and over that three forms of penance are recommended: prayer, fasting and almsgiving. The modified Lenten law for this country does away with Wednesday abstinence except on Ash Wednesday, and allows people to have a little more than formerly at the morning meal, and more at the evening meal. Meat, as heretofore, has been restricted to one meal each day, either at the noon or evening meal.

But those who take advantage of the less rigid fasting and abstinence laws are expected not to eat between meals. Attendance at daily Mass or at mid-week evening services has never been a part of

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That Hidden And Neglected Treasure

Spirit Of Lent Found In Daily Masses

FR. MARTIN PABLE, O.F.M., Cap.

ANOTHER Lent has begun. Once again, the Church turns our attention to the important Christian practices of prayer, penance, and fasting. Notice, however, that it is only in the matter of fasting that she lays down definite rules. In regard to prayer and penance, she leaves us to our own voluntary practices.

So the question naturally arises, "What am I going to do this Lent over and above what the Church prescribes? What should I do to get into the spirit of Lent, to draw closer to Christ by prayer, and atone for my sins by penance?"

Nowadays, most people find it rather difficult to fit suitable practices of prayer and penance into their busy lives, and above all, to stick to them for 40 days. But wait; isn't it the spirit of Lent we're looking for? And where do we invariably find the true spirit of any liturgical season? In our Holy Mother the Church. Although she doesn't give us any definite rules, she does give us something.

Look at your Daily or Lenten Missal. You will notice that every single day of the Lenten Season has its own proper Mass, something which you won't find anywhere else in the whole liturgical year. Even Easter and Pentecost, the greatest feasts of the Church, have proper Masses only during their Octaves.

Now it is not without reason that the Church has gone to the trouble of composing 40 different Masses for one season. To discover that reason, we merely have to read through one or two of these Mass texts, and see

how they overflow with sentiments of prayer and penance. It is here that we find the hidden treasure—the spirit of Lent. The spirit of prayer: "To Thee, O Lord, have I lifted up my

soul." "Cast thy care upon the Lord, and He shall sustain thee." The spirit of penance: "Have mercy on me, O Lord, have mercy on me." "O Lord, remember not our former in-



ASHES TO ASHES—Ash Wednesday, which heralds the beginning of the Lenten season, is the day when ashes are blessed and placed on the forehead of the faithful to remind them of their final end and the necessity of prayer and penance in reparation for the sins of the world. Photo shows a priest administering the ashes while he pronounces in Latin: "Remember, man, that thou art dust, and unto dust thou shalt return."

iquities . . . for we have become exceedingly poor."

Besides these beautiful psalms and prayers, we find the Lessons for each day—magnificent passages taken chiefly from the Old Testament. The very first one, on Ash Wednesday, gives the whole theme of the Lenten Season: "Thus saith the Lord: Be converted to Me with all your heart, in fasting and in weeping and in mourning (penance). And rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful . . ."

Some of these Lessons are inspiring stories, such as that of Elias and the poor widow, the raising of a dead child to life by Eliseus, and the cure of Naaman the leper, who almost failed to obtain his cure because he found the remedy too simple. He expected the prophet to work a great sign in front of him; instead he was told merely to go and wash seven times in the river Jordan. This should be a strong reminder to us that we can be cleansed from our sins and obtain salvation simply by bathing and drinking at the Church's fountains of grace—the Mass and the Sacraments.

Finally, the Gospels of these Lenten Masses present to us Christ Himself, our Way, our Truth, and our Life. Unfortunately, most Catholics hear only the Sunday Gospels year after year, and they are apt to miss the wealth of sublime teachings and striking parables in other parts of the Gospels.

The Church has drawn abundantly from this treasury

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Questions Which Aren't Answered

Editor's Reply To 'Look's' Catechism On Lutheranism

REV. RICHARD GINDER

Mr. Ruff's consideration: Where Did Luther Get The Bible?

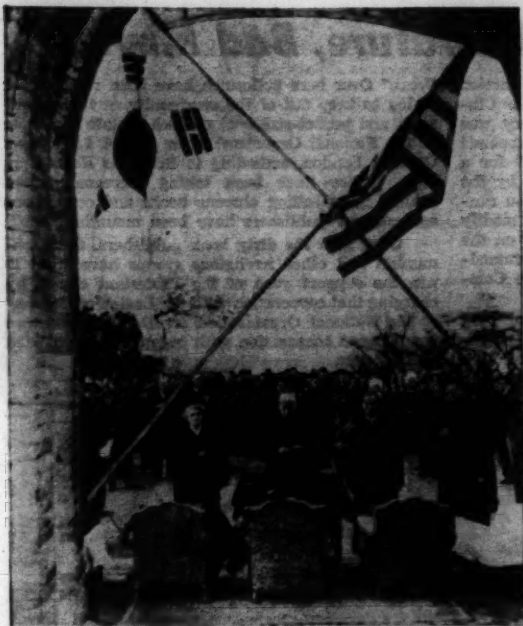
When Luther arrived on the scene in 1517 he found a Church equipped with a priesthood, an altar, a sacrifice, a book, seven sacraments, and a

carefully worked out system of dogma and moral. All these rested on the authority of the Catholic Church. What led him to pass by the priesthood, the sacrifice, the sacraments, and all the rest of it, to seize on the book? What made him regard

the book as being more sacred than the rest, since they all rested on the same authority? I am here paraphrasing Chesterton:

"The ordinary sensible sceptic or pagan is standing in the street . . . and he sees a procession go by of the priests of some

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KOREAN PRESIDENT THANKS AMERICAN CATHOLICS—President Syngman Rhee of South Korea shown at ceremonies outside the Immaculate Conception Cathedral in Seoul during which clothing, food and medical supplies given by American Catholics were distributed. President Rhee expressed the thanks of his government and people for the generosity of Catholics in America who aided in the relief drive. With Dr. Rhee are his wife, Bishop Paul M. Ro, Vicar Apostolic of Seoul, and Father George M. Carroll, M.M., Apostolic Administrator of Pyong Yang and representative of War Relief Services National Catholic Welfare Conference in Korea.

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RIGHT or WRONG

Editors' views on current
events and others' comments

Religion Behind The Iron Curtain

THE Communist regime in Czechoslovakia has abandoned heavy-handed religious persecution in favor of "secret doses of poison," according to Father Alexander Heidler, former professor of theology at Prague University who is now broadcasting religious programs over Radio Free Europe.

Father Heidler listed the following "poisons" that are fed to the Church: restrictions on all the Bishops; isolation of the clergy; secret trials and sentences of the clergy; establishment of Communist-supervised seminaries; curtailment of religious instruction in schools; and efforts to keep the people from Church.

Romanian children reach majority at the tender age of 14, according to the new Family Code passed by the regime's National Assembly. The Code provides that youths can exercise rights and obligations at the age of 14, while the rights of parents are limited to protecting their children against abuses from third persons. The purpose of the Code, according to the regime newspaper, Scanteia, is to free children from parental authority and to develop under Communist guidance, the "highly ethical qualities of the new man."

Monitored radio broadcasts from Soviet-controlled Lithuania reveal that the regime's Ministry of Culture is under sharp attack for "clumsiness and inefficiency" in its campaign against religion. One broadcast also charged that the "bourgeoisie" were doing everything possible to "poison workers with religion" and stated that "it is the duty of every Soviet citizen to spare nothing in the fight against religious superstition."

Reds Paraphrase Bible

RECENTLY, in submitting a number of articles dealing with the Bible and encouraging its reading, we failed to mention that the Communists, as a part of their propaganda drive, are publishing a paraphrase on Bible characters, noting that nearly all that is said of Christ during His public life shows Him to be one of the proletariat, whom the landowners and bourgeois opposed. For instance here is an example:

"One thousand nine hundred and fifty-three years ago, a simple infant of the people was born with the name of Jesus. His mother, the Bible says, was a landless peasant oppressed and robbed by the land owners, who was obliged to give birth in a cold and desolate stable. During His infancy and until the day He became a man, Jesus had neither money nor property, nor rice fields, and lived only by His hands."

"During all His life, He struggled with all His might against the landowners, feudalists, bourgeois and exploiters. During all His life, He defended the people and resolutely ranked Himself with the working class. During all His life, He led active propaganda, teaching everyone to love his

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fatherland, practice justice and serve mankind."

Cardinal Mindszenty

THIS month marks the fifth anniversary of the trial of Joseph Cardinal Mindszenty, Primate of Hungary.

He underwent an ordeal much like that of Christ Himself before Pilate. False witnesses were brought in to testify against Him, trumped up charges were made which had not the least basis in fact. He was brain-washed and tortured in such a way that he could not help making a sort of confession.

He had anticipated some of this and, therefore, before he was arrested, wrote a letter to his clergy in which he told them that in case he would admit any wrongdoing, it would be under such pressure as would destroy his free will.

The former Speaker of the Hungarian Parliament, and presently President of the Hungarian National Council, now residing in New York, asked us to remember the Cardinal and his intentions in prayer, and not to forget that he is still a prisoner with no opportunity to govern his flock in a spiritual way.



GOD LOVE YOU

Most Reverend
Fulton J. Sheen

HOW would you like to be caught as we were this week in the middle of two dispatches, one from Rome, the other from China? The world office of The Society for the Propagation of the Faith in Rome asked us how much we could send to the persecuted missionaries in China. The same day a dispatch from China brought a typical story of what our missionaries suffer under the Communists. This priest was interrogated for sixty hours, or two and one-half days, continuously. Refusing to deny his faith, during the day his eyes were turned to the sun, and at night he was forced to face a bright light. Communist judges sat behind him, each spending three hours harassing him with questions. During those sixty hours, he had to kneel upright. The first twenty hours were spent answering questions; fatigue made the faces of the judges swim before his eyes. The next twenty hours he was made to copy out every page of an anti-Catholic paper. After copying ten pages, he took a match and burned them. The Communists however kept one sheet and told him that he had "signed a confession against the Church."

The next twenty hours, he no longer had to answer or write, but merely repeat phrases after the judges. The priest began to lose his mind, and asked "Why has God abandoned me?" The Communists shouted and jumped with such diabolical glee that they brought the priest back to his senses. Memory then failed and all he could remember were the first words "Hail Mary," but not the rest.

What stands between these two dispatches from Rome and from China? YOU, our beloved readers. Maybe you will sacrifice 60c, or 60 hours of your salary, or some old gold or jewels. Send it to us and we will send it to the Holy Father. He knows far better than any of us how to aid the missionaries and China and the rest of the world.

If you are praying for a special intention and are receiving no answer maybe it's because you are only asking. Do Something! Give up a \$2 luxury, and send us your request for a World Mission Rosary on which to pray for some lost soul in Africa or Alaska.

Give up \$5 worth of cigarettes, cocktails or desserts and send us your request for a sterling silver God Love You medal.

Give up \$10 worth of taxi rides, new clothes, or restaurant dining and send your request for a gold filled God Love You medal.

When you want something for yourself—do something for someone else, if only to make yourself worthy of the gift you ask from God.

GOD LOVE YOU to Anon. for \$10. "I promised I would send this to the Missions if I was successful in breaking a habit for one year." . . . to C. M. "Enclosed is \$10.70 for the Holy Father's Missions which I earned from overtime work." . . . to M. L. C. "For each new customer during 1954, I will send \$1 to the Missions." . . . to F. M. "I am sending \$5 for the Missions each time I get a bit on the quick tempered side." . . . to M. E. K. "Enclosed is \$3, the equivalent to the amount saved in the past three months by omitting a roll during coffee break." . . . to P. J. T. "Enclosed is a week's salary from my new position which I wish to give in thanksgiving to the Blessed Mother." . . . to Anon. for \$5. "I saved this from my premium money I won at the County Fair." . . . to P. C. "Enclosed is \$15 to fulfill a promise made last summer to donate the tips of my best day to the missions, if I made my tuition plus for the coming school year. God in His goodness saw fit that my goal be reached." . . . to Anon., 11 years old. "Enclosed is \$1—two weeks allowance. It is my hope that God will help me with my mid-term exams and other problems (such as the devil) that come with life." . . . to L. A. R., 11 years old. "Last spring my uncle gave me a very tiny pig he thought would die anyway. I took good care of him and promised to send half of the money I would get from him to the Missions. Now he weighs 140 pounds and here is \$18.50, half of the money I received when I sold him."

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16, New York or your Diocesan Director.

Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

DALE FRANCIS

SOMEONE, I think it was John Crosby, told about a fellow who thought TV sets existed only to show baseball, football and boxing. He somehow imagined that if anyone turned a set on during an hour when one of these events wasn't in progress all that would be shown would be an empty ball-park, stadium or arena.

I'm not as bad as that but the men folk who are away from home working during the day sometimes forget that a great deal of excitement goes on during the day.

So I said to Barbara, my wife, "How about you writing a column about the daytime TV shows you see?" And she said, "All right." And here it is—Barbara's report on some of her thoughts about what she sees during the day.

Seems like they're sneaking in more and more daytime serials. Fortunately, I don't have time for them. Besides you can get the same thing in less time by reading the confession magazines. The literary quality isn't high, techniques aren't advanced but they do occasionally tackle real problems. I turn into the serials a few times a month and I'm able to keep up with the story at a minimum waste of time.



The set is off during the children's nap but now and then they wake up in time for me to turn on the Garry Moore Show without bothering them. I particularly like the frequent appearances of Ivan Sanderson and the animals he brings. I've learn-

ed all kinds of useful information, such as the fact that bats devour millions of insects and never get into women's hair.

I have another favorite on the Garry Moore show but before I tell about him I might as well admit I'm a little like the old Irish lady who when she saw a clergyman out on the lawn playing with a little dog said, "Now isn't that nice? Look at the dear old father playing with the cute little puppy."

"Ay, now," said her friend, "That's not a father, that's an Episcopalian minister."

"Huh," snorted the old Irish lady, "Silly old fool messing around with the dirty cur."

Maybe I'm not quite that bad but ever since the time all of the cast of the Garry Moore show told of their religious affiliations and Durward Kirby proudly proclaimed, "I'm a Catholic," I've liked him better and better and he seems funnier and funnier.

I like Bert Parks and Double or Nothing. I've even sent in some questions for the Sweepstakes—but they haven't been used. Bert Parks isn't always popular with the male critics but the ladies find his merry antics cute and amusing. (Note: Barbara isn't talking about me. I think the guy is crazy but I like him.)

Art Linkletter's program contains an interesting variety. Things I like include most of the answers to mild human problems offered by Dr. Paul Popenoe and the answers to legal questions by Richard Maddix. Sheila Graham's worldly buzz-buzz doesn't interest me much. The other day Xavier Cugat and his current version of spouse were on and this worldly couple seemed out of place on this homey, folksy program.

Bob Crosby's show I like very much and you don't have to give it your undivided attention. Bob seems like a very likeable guy and he is open about his Catholic faith. When the occasion arises he talks about sisters, priests and going to Church, identifying himself as a Catholic. I'm glad to see this for popular Catholic entertainers can help dispel prejudice against Catholics just by their example. They ought to be aware of this for many non-Catholics judge the Church by individual Catholics and down around North Carolina, at least, the only Catholics some people ever see are those on their TV screens.

On Your Account and the Friendly Bank are a couple of programs inspired if not patterned after Strike It Rich. (Note: Here Barbara discussed this group of programs but I'm going to delete it because next week I'm going to go into the problem with some thoroughness. We agree completely on this but from what I've seen in some of the other papers around the country there are going to be some people who disagree with us.

Anyway next week: Strike It Rich.)

In the late afternoon there is almost always a cowboy show. I enjoy them and when I'm not busy in the kitchen I watch them. A steady diet points up the sameness and adds up to quite a bit of violence. There are so many fights in these TV westerns that I'm somewhat concerned about what influence it may have on my two small children. They are too young for me to explain men don't fight like that nowadays so they must get the impression that men are very mean to each other—which is too often true although in more subtle and less physical ways.

I've decided that whatever effect it does have on the children is probably immediate and obvious. If a child gets too wild and imitative, his mother can cut down his viewing. I doubt if the fighting has subtle or hidden effects. Our little Guy seems indifferent to most TV and walks off bored. Our little Marianne has now taken to shouting, "Bad boy! Bad boy!" They are all bad boys, heroes and villains alike, when they fight and sometimes she shows her disapproval by running to the TV set and slapping the bad boys.

Personally, I have no particular preferences among western stars although Kit Carson I remembered as a lovable character in Willa Cather's "Death Comes for the Archbishop" and, as in the novel, he is sometimes shown helping monasteries and priests for—as you may know but the TV series doesn't tell—he became a convert to the Church.

Marianne likes "Soup-man"—better known as "Superman"—which is strictly for the kids. Our children like the commercials, too, probably better than the programs, for a commercial with little elf sliding around in the kitchen sink has a lot of appeal for children the age of Marianne and Guy.

That's the first of the reports from Barbara on some of the things that go on during the day while Pappy is spending a hard day at the office and all Mammy has to do is take care of the kids, clean the house, cook the meals, wash the clothes, write her pamphlets and magazine articles and do those hundred and one other things that on the few occasions I've had to do them make me glad for an arrangement where men have the easiest life.

IT SHOULD HAPPEN TO YOU (Columbia)—I liked this comedy about a girl who saved up her money to have her name put on a sign. It's down right crazy but Judy Holliday is a clever comedienne and a young fellow named Jack Lemmon strikes me as one of the brightest young hopefuls I've seen in a long, long time. Don't go expecting to be enlightened but this film would amuse you and it is all right for adults.

LITTLE CAESAR and PUBLIC ENEMY (Reunions)—These two 20-year-old movies are back and they are as morally objectionable as when they were first released. It is surprising that motion pictures were really that bad and what amazed me more than anything else was how really poor an actress Jean Harlow was. Her flat voice and expressionless face makes me wonder how even her flamboyant and sexy appearance could have made her popular. Maybe she was better in later movies but in this she was terrible. Stay away from both.

IT STARTED IN PARADISE (Astor)—I was prepared to dislike this British film. First of all, it was about dress designs and that didn't interest me. I decided I wasn't going to stay long. But then I stayed and discovered that this is a rather unusually put together study of the weaknesses and the evil ambitions of a group of rather unpleasant individuals. There are some excellent touches in the film and an economy in telling. For example, when an ambitious woman kisses a rich banker of the dress shop you learn he is sincere and she is not when he drops his wine glass and she calmly puts hers down. Later when she kisses a French nobleman she drops her glass and he places his down. Finally, when a young bickering couple kiss, they both drop their glasses. This would have no interest for children but adults will find it a technically interesting film. Ian Hunter is the only one in the cast you will know.

THE BLACK GLOVE (Lippert)—This is another British import and it was fairly interesting. It's got a lot of music talk that may be a bit incomprehensible but the mystery is exciting and the acting is good. For adults this would



FIRST AMERICAN ever to address UNDA, the International Catholic Association of Radio and Television is Jerry Keefe, Chicago, who spoke to the group at its recent meeting in Paris. Keefe is manager of Bishop Bernard J. Sheil's Radio Station WFJL, in Chicago, and a member of the executive board of the Catholic Broadcasters' Association.

make a light but enjoyable evening.

DUFFY OF SAN QUENTIN (Warner Brothers)—I like Paul Kelly and Maureen O'Sullivan and I'd like to be able to say this is a top rate film. It isn't though. Some introductory and theme music by Paul Dunlap is about the only thing that distinguishes this film. Unfortunately, divorce is condoned and so it isn't even a double feature prospect.

Courts Hold

Continued from page 1

Over in England a delegation of Protestant clergymen demanded action by the authorities of Brighton against what is described as "the postcard menace."

We have already told the story of the formation of the Legion of Decency, which was not taken on the initiative of Catholics, but

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February 28, 1954

rather of the producers themselves. They wanted one national censorship board, and not dozens of them in every state—one conflicting with the other—and wanted all pictures classified according to the Code which the large producers had accepted.

The Catholic Church is not interested in having either of the two organizations recognized as belonging solely to it. Catholics would be very glad to follow any other leadership interested in keeping the movies and the bookracks clean chiefly for our rising generation, whom the America of the future cannot afford to leave with low standards.

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Dreams of . . ."



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and in death.

Do you need help? Is there a favor you would
like granted? What a magnificent time, during
Mary's Year, for you to entreat her and ask
intercession on your behalf and that of your loved
ones!

The Oblate Fathers of Mary Immaculate urge
your participation in the devotion to Our Lady of
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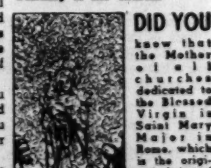
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Book News, Notes And Reviews

Briefs

THE British Book Centre has announced publication of Evelyn Waugh's *Holy Places* (\$4.50). The book describes the noted novel to a pilgrimage to Jerusalem.

The Rev. Bruno Hagspiel, S.V.D., widely known retreat master, has edited a book of special conferences and spiritual stimulation for the use of religious during the monthly day of recollection. The work is a compilation from the spiritual treasury of the Very Rev. William Gier, S.V.D., Third Superior-General of the Society of the Divine Word.

My Monthly Recollection Day (Bruce Publishing Co., Milwaukee, \$2.50) is divided into three parts. The first is a reprint of a chapter from Father Gier's book, *How to Pray Well*. In it are treated the three purposes for the monthly spiritual renewal: gratitude for favors received, exercises to preserve the fervor of the retreat, and preparation for death.

Part II contains full-chapter meditations or conferences for each monthly retreat. Part III is an appendix, giving Father Gier's guiding principles for the spiritual life of a religious, a monthly examination of conscience adapted to each of the four weeks, and an examen on cultivating the interior life.

Religious can judge for themselves the worth of the book from the contents. Friends of religious will find it an appreciated gift book.

Scheduled by McMullen Books for April is a new book by Dr. James O'Neill, author of *Catholicism and American Freedom*. The book is to be called *Catholics in Controversy* and is a discussion of the role of controversy in a free society and the relation of Catholics to their fellow citizens in the U.S.

Emporia, Kansas, was once the home of the famed newspaper editor, William Allen White. Now, judging by the output of the Didde Printing Company there, it can boast a prolific priest-writer. Father Arthur Tonne. Recently received were four books by the Kansas author. These make his total of paper-bound books 20. Included are Vols. I and II of *Stories for Sermons* (\$2.00 each), topically indexed books of anec-

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February 28, 1954
4 OUR SUNDAY VISITOR

VIRGINIA BECK SMITH

dotes for priests and religion teachers to enliven preaching and teaching. *The Saints and the Sunday Gospels* (\$2.00) attempts to recall incidents about the heroes and heroines of God, and relate these stories to some thought in the Sunday Gospel. *Feasts of Our Lady* (\$2.00) contains talks on the feasts of the Blessed Mother, adaptable to a series of novenas, May devotions or other Marian exercises.

With the release of its catalog for Spring, 1954, P. J. Kennedy & Sons announces the largest list of new trade titles in any one season of its 128 years of publishing. Among the 13 books to be published are two works on the theology of Mary; biographies of Father

His Last Work 'Only Son' . . . Fr. Farrell

ONLY SON by Walter Farrell, O. P. Sheed & Ward, N. Y. 244 pp. \$3.50.

Those who knew Father Walter Farrell will hold *Only Son* in their hands with reverence. The photograph on the endpaper recalls vividly the gentle presence of the tall, slim priest whose brilliance gained him respect and whose warm humanity won immediate affection. Thus to read his last book is to make acute again that feeling of loss which was first experienced by his friends when news came of his sudden death, at 49, in 1951.

There are thousands, however, who did not know Father Farrell personally but who profited immeasurably from his *Companion to the Summa*. In this four-volume work the whole of St. Thomas Aquinas' *Summa Theologiae* is presented in such a way that it can be understood by those with little training in philosophy.

Aristotle said that the ability to make metaphors shows genius. This was Father Farrell's unique gift: the power to make clear the most difficult thought by the use

From Judaism To Catholicity

STAR OF JACOB by Helen Walker Homan. David McKay. N.Y. 329 pp. \$3.75.

The cherished youngest son of his scholarly Rabbi Father, Jacob Libermann spent his boyhood in anticipation of the day when he himself would begin rabbinical studies. It was Rabbi Libermann's dream that all his sons, but especially his little Shaekle, would follow in his footsteps.

One by one the boys shattered his hopes. First Samson abandoned his studies to become a doctor. Worse still, he became a Catholic. To Jacob, whose childhood nightmares had fastened on the fearful "goyim" sign, the crucifix, this was unbelievable. More resolute now were his plans to become a great rabbi and compensate his father for this tragic betrayal. That his own studies would lead him down the same path, and further, to the Catholic priesthood, would have seemed fantastic to him.

Yet this is the story of the Venerable Francis Libermann, founder of the Congregation of the Immaculate Heart of Mary which was later merged with the ancient Congregation of the Holy Ghost. Helen Walker Homan's biography of this remarkable convert from Judaism to Christianity performs a service in merely making him better known. But the author does more than that. Her nimble narrative styles creates an atmosphere and peoples it convincingly.

With fine understanding, Mrs. Homan reveals the struggle of a sensitive nature, anxious not to cause any more grief to a beloved father, and of a brilliant mind, convinced that the New Law is the fulfillment of the old. Venerable Francis Libermann was a man who suffered much, mentally and physically, but who surmounted his difficulties and illness to reach the first rung of sanctity.

Pro, Cardinal Gasquet, and St. Thomas More; a medical study of Our Lord's sufferings on Calvary; an explanation of the Epistles; original spiritual readings; and a first prayerbook for children.

Seven hundred and eighty-six suggestions for simplifying the housewife's daily tasks are contained in *Here's How* by Helen Johnson Greer of *Holland's Magazine*. Included are care of clothing, child care, cooking, crochet, knitting and embroidery, gardening, housecleaning, household repair, sewing and miscellaneous. The value of the book varies with the individual's present know-how, but the new or muddling efficient housewife would probably find enough time and labor saving tips to warrant the \$2.50 asked by the publishers, Tupper & Love, 1090 Capitol Avenue, S.E. Atlanta, Ga.

of examples. The stamp of Father Farrell's genius is shown in every chapter of the divine-human drama of Christ's life which is related in *Only Son*.

Note, for example, the insight into common experience, enabling the ordinary man and woman to identify themselves with it, contained in these lines describing the life of Mary and Joseph before the birth of the Saviour: "Normally the days of the first year of marriage are days of peace and wonder as the marvels of love unfold themselves. The days move swiftly, yet not swiftly enough to restrain the mounting anticipation of the birth of the child. The private lives of the couple flow smoothly into the sea of common life and are lost in its strength and power. Love builds up its invincible powers; security is an invigorating tang in every breath the couple breathes, for all the responsibilities, the burdens, the hard new things that stretch out challengingly ahead. Such days will not be seen again until, with life behind them, the man and wife are again alone awaiting the beginning of another life, the eternal life with God. . . . Mary and Joseph had almost the full complement of these priceless, personal days together."

Death stayed the hand of Father Farrell just before he was to write the chapters on the death and resurrection of Christ. These were later taken from his *Companion to the Summa*. In view of this fact the marvelous final chapter on "The Conquest of Death" is particularly moving. It ends: "In Christ, life has conquered death. . . . Life's promises are fulfilled by death's opening up of enduring life. The rehearsal is over, death lifts the curtain, and the eternal play is on."

Two Good Books On Maryknollers

THE STORY OF FATHER PRICE by John C. Murrett, M.M. McMullen Books. N.Y. 116 pp. \$1.50.

Come, Holy Ghost by Francis Xavier Ford, M.M. McMullen Books. N.Y. 113 pp. \$1.50.

Two more little volumes by or about great Maryknoll personalities have been published by McMullen Books. *The Story of Father Price* is an abridgment of *Tar Heel Apostle*, the original biography of the cofounder of Maryknoll. It describes the boyhood of Thomas Frederick Price in North Carolina and his apostolate in that state which in his day "did not differ much from missions in the Orient today." The vision of this humble, deeply spiritual man opened out to the broad horizons of the foreign missions.

From Father Price's first meeting with Father James A. Walsh of Boston grew the joint aim which led to the founding of the Catholic Foreign Mission Society of America. Maryknoll's first superior was Father (later Bishop) Walsh and leader of its first group of missionaries to South China was Father Price. He died there, this holy priest whose special love of the Blessed Mother and St. Bernardette motivated everything he did.

The care of the missionary base then fell on the shoulders of young Father Francis Xavier Ford. His life and heroic death at the hands of the Chinese Reds in 1952 form the inspiring substance of the book, *Stone in the King's Highway*. This new volume, *Come, Holy*

Ghost, is a collection of Bishop Ford's thoughts on renewing the earth as the kingdom of God.

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The POAU And A 'Resigned Priest'

Are these people who met in Washington planning, do you suppose, on a drive that will raise

This priest some time ago hit the headlines when he made public a letter in which he "resigned" from his own Order and from the Catholic priesthood. In this current news dispatch he is referred to as a "resigned priest." He didn't resign. You can't resign. You are "a priest, forever, according to the Order of Melchisedech." He did not even resign the other night when he stood before this eager, enlightened group and took some fumbling stabs into that priesthood's back. No more than the audience resigned from the human race. It might have been a good idea. But it can't be done.

Certainly some men desert the ranks of the priesthood but few of them do so because they have been "converted" to another faith. They began in Jerusalem 20 centuries ago when Judas took his 30 pieces of silver. That made it one out of 12. In Gethsemane the percentage was much higher. There were still 11 at the side of the Master when Judas and his gang of enlightened deliverers arrived. And of the 11, nine ran out. John and Peter followed Him to the judgment place. And then Peter left. And only John hovered close by. No wonder Our Lord loved him with a special love.

He remembered; they remembered. And so, I think, does almost every priest who turns his back on the ranks. There have been others since Judas, of course. You've heard of Martin Luther? Priests are human and the deadly sins work in them. Pride, sloth, intemperance, sensuality, avarice—terrible in their power to kill. The priesthood, lived well, is a difficult life. Very often it requires difficult adjustments, even after ordination, even after full adulthood has been reached. The man beneath the cassock can, almost imperceptibly, almost unconsciously, grow less worthy of it. That man, too, lives in the world although he is not of it, and perhaps more than any other man on earth is required to walk in the mire of the world. No one else has the intimate knowledge of sin that he has. Others talk of it, even know it, but if they do, they are part of it. Is it surprising, then, if at times one or another of his number struggles for a while and slips beneath the surface, is engulfed, becomes part of the mire, not in kind, never in kind, but in physical union?

"The lumber of priests quitting the priesthood is kept as secret as possible," this man in Washington is quoted as saying. Does he mean the Church doesn't send an immediate, gleeful dispatch around the world when a priest falls under the strain of the hard struggle? We are not, after all, sub-normal, sadistic children gathered beneath a high wall ready to scream unhealthily, "He fell!" If we know about the fall we only add one more name to our prayers. The hierarchy, his fellow-priests, and the laity we mourn alike and we pray alike. But as for secret-keeping, we are quite incapable of keep-

These men who go away are not one-third or one-half or three-quarters, or one among a hundred, where I come from, but whoever and however many they are, they have kept something priestly even in their fall, something strong and still and dignified. And we salute them for that. And we weep for them in their abandonment. And we will welcome them as brothers always. And we will welcome you.

There is a popular pamphlet, which you have probably seen, addressed from inside the church to those who have drifted away. Its title is, "Come On Back In." From inside the priesthood we, who by the thousands and thousands remain, direct that cry to you. Come on back in! And bring along the "Protestants and Other Americans United for the Separation of Church and State," also. Bring along your unlikely new friends. They're going with us, too, although they don't see it and will hate us for our seeming smugness in saying it. We, your brother-priests, will be waiting for you, for all of you, as will the Catholic laity who, in spite of your alarm, are not really perturbed at all.



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A Marian Center for the Marian Year



Will you be a Marian

Contributor	_____ \$ 1.00
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All who help will receive a colored picture of the statue of Our Lady of the Scapular of Fatima, venerated in the National Shrine of the Scapular in New York.

This statue was in Sister Lucy's convent several weeks before it was brought to America.

Write to Reverend Donald Maria O'Callaghan, O. Carm.

INTERNATIONAL SCAPULAR CENTER AT FATIMA

In 1940 and 1950, Sister Lucy, the sole survivor of Fatima, requested through Reverend Donald M. O'Callaghan, O. Carm., that the Carmelites open a Scapular Center at Fatima. Permissions have been obtained, and the property has been purchased.

Now, for the Marian Year, you are asked to help erect Mary's Scapular Center at Fatima where, in 1917, she held out to the world the Brown Scapular.

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For High Schools And Discussion Clubs

The Sacrament Of Confirmation

BAPTISM, as we have learned, makes of us, our parents' children, "children of God" by bringing to us sanctifying grace, through which Original Sin inherited from our first parents is removed.

Now Christ instituted another Sacrament which brings to the children of God His Holy Spirit in person. He is the Author of all grace. Who wishes to live in our souls as in a tabernacle, and even in our bodies as in a temple, to preserve divine grace within us, to strengthen our wills against our natural weaknesses to disregard the laws of God.

Baptism, as St. Paul puts it,

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transfers us from the powers of darkness to the Kingdom of the Son of God's love. It places us in a divine order, in a supernatural condition, so that the good works we perform as children of God in the state of grace may merit supernatural reward for us to be enjoyed eternally.

Confirmation not only brings to us the Holy Spirit in person, but it registers us as soldiers in the army of Christ here on earth. Both Baptism and Confirmation stamp the soul indelibly, the former as a child of God, the latter as a soldier of Christ. Now the evident connotation of "soldier" is a fighting man. Those who are enrolled in the army of a nation are expected to be loyal to that nation, to be ready to die to protect and defend it against assaults from outside.

A soldier of Christ has to fight spiritual battles. St. Paul apprises us of the character of the enemies

whom we must fight. These are not only "flesh and blood," which means bad example from others and our own animal instincts, but also "principalities and powers, the spirits of wickedness in high places" (Eph. 6:12). By the latter characterization St. Paul referred to the jealous and God-hating devils. They are jealous of us who are destined to take the place originally allocated to them, and they are haters of God, Who has excluded them forever from the bliss which was offered to them.

Instituted By Christ

But does the Bible call Confirmation a Sacrament, and does it make clear that Christ instituted it? No, the Bible does not call Baptism a Sacrament, but any ordinance which gives grace or gives the author of grace or the Holy Spirit. Everything taught and practiced

save from self-denials you make these works doubly meritorious.

Throughout the entire year you could earn much for Heaven every day by merely directing your intention to make of your work and of your recreation, a prayer. That intention could be expressed in a few words: "It is all for You, O God." St. Paul emphasized the offering of little ordinary things for the glory of God when he wrote: "Whatsoever you do in word or in work, do all for the glory of God." On another occasion he wrote: "Whether you eat or drink or whatever else you do, do it for the honor and glory of God."

Why don't we do that? Many Catholics make a Morning Offering to give their entire day to God, but why not renew it often in order to keep the idea fresh in your mind? Even if your occupation should not be a pleasant one, or your boss is a stern one, you could be made happy in your work by not nursing these grievances, but offering them to God as a prayer for something else you and your family need.

In succeeding Chats with you during the season of Lent, we shall propose certain reflections for your serious consideration — all calculated to instill into your minds the mind of Christ, according to which you will one day be judged. You know that we "have not here a lasting city," but that with every second we are moving towards our death and towards our judgment.

If we were only as interested in accumulating wealth for enjoyment throughout an endless eternity as the businessman is in accumulating a bank account for brief enjoyment here below, we would be far better off than the ones who live only for this life. Many of them are seeking a good time on the way to hell, to which place of eternal punishment they never turn their attention.

Sincerely yours in Christ,
THE EDITORS

Reports Church Gaining In South

The Catholic Church has had a remarkable growth in the South, and one comparatively free of bigotry, says Auxiliary Bishop Francis E. Hyland, of the Savannah-Atlanta diocese.

Bishop Hyland said that over the past several years, the construction of missions and assignment of resident pastors has been markedly successful in "predominantly Protestant Georgia."

Protestants now "have a better understanding of the Catholic Church and have become quite tolerant, in the spirit of justice and fair play," the bishop said.

What is the difference between charity and a tailor?
The former covers a multitude of sins; the latter a multitude of sinners.

by the Apostles themselves does not appear in the Bible. In fact they lived and began their ministry before even one word of the New Testament was written. But we learn from the Bible that the Holy Ghost came down upon them on Pentecost; that they were actually "filled with the Holy Ghost" (Acts 2:4); and we learn from St. John (7:39) and from St. Luke (Acts 2:38) that the gift of Pentecost was intended for all Christians.

St. Paul and St. John made frequent reference to Confirmation without calling it by that name.

We call the book containing inspired writings "the Bible," but that word does not appear in that book. We give a name to a channel of grace, as we do to the truths taught in the Bible.

We read in Acts (8:14, 18) that Peter and John visited Samaria where there lived a number of people who had been baptized, but who had not yet received the "Holy Ghost." Then we read that these Apostles "laid hands on them and they received the Holy Ghost." In other words, they received another Sacrament different from Baptism.

The Bishop, as a successor to the Apostles who imparted the Holy Ghost to those already baptized through the Sacrament of Confirmation, has been the ordinary minister of that Sacrament ever since. He places his hand on the head of the one who has already been baptized and with his thumb makes the sign of the cross on the person's forehead with chrism (a mixture of consecrated olive oil and balsam) and says at the same time: "I sign thee with the sign of the cross and confirm thee with the Chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." Then he gives the person a slight slap on the cheek to signify that

as a soldier he must be willing to suffer for Christ. Then he says: "Peace be to you."

Shrinks Hemorrhoids Without Surgery

Science Finds Healing Substance That Relieves Pain—Shrinks Hemorrhoids

Science has found a healing substance that shrinks hemorrhoids, stops pain promptly, ends bleeding — without surgery. Doctors report actual shrinking of hemorrhoids. Sufferers say, "Hemorrhoids have ceased to be a problem." The secret is Bio-Dyne® — already widely used for healing injured tissue. This substance is now available in a hemorrhoid ointment called Preparation H®. Ask your druggist for Preparation H. Money back guarantee. Trade Mark

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Made from your old one...
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New Process Saves Money \$15.95
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New Professional Method makes beautiful perfect-fitting plastic plates from old, cracked loose plates WITHOUT IMPRESSION.

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YOU can have new, natural-looking, perfect-fitting false plates that are comfortable, beautiful and perfect. From your old plate we will make a brand new denture—upper, lower or partial—perfectly matched, perfectly natural. Amazing savings with new scientific Clinidex method. New plates returned to you Air Mail usually within eight hours.

SEND NO MONEY Just send name and address for interesting details of wonderful guarantee that enables you to try EXACTLY what you want. If not delighted, Clinidex returns every cent you've paid. Write immediately. CLINIDEX DENTAL LABORATORY, Dept. 82-A 138 W. Hubbard Street, Chicago 10, Illinois

LOVELY LADY YOURS



We have a lovely picture of "Our Lady of the Near East," in russet and gold, suitable for framing, a copy of an original, painted some years ago in Rome for Msgr. McMahon by a Russian exile. We offer one for each gift of \$10 or more for Mary's new FATIMA SHRINE in JORDAN. We do hope to get started in time to complete it during the Marian Year. Won't you help?

CARDINAL PLEADS FOR SICK POOR

Cardinal Tisserant, visiting India last fall, saw the urgent need of a MISSION HOSPITAL in Telicam, where the poor people have no medical facilities. He wrote: "The good bishop regards a hospital there at this time as the greatest mission need and most effective means of preaching Christ's charity to the poor." Won't you help him? Medical kit \$75; Layette \$5; bed \$25.



YOU'LL BE IN GOD'S WILL IF HE IS IN YOURS.



ST. VINCENT DE PAUL SOCIETY, HELP!

The Society in Jerusalem begs for help from other Conferences and friends. The state of suspended war leaves thousands of unemployed on their hands. But their greatest problem is to provide shelter for the many homeless old folks. They can with \$3,000 provide a place in the Old City to house many. Can you help this worthy work?

We have young Sister Don Bosco with the Adoration Sisters at Koratty, India. We need \$150 a year for her two years in training. Where will we find a kind heart to help her? Her grateful prayers await you. You may send a little at a time.

WON'T BE LONG

Time for First Holy Communion is not too far off. We must start now thinking about the new outfits for the tots on their Great Day. We have a wonderful group of 250 women who, under the Sisters and priests, travel through 125 villages in Syria and Lebanon preparing poor children for their Lord's Coming. For \$10 they'll give a tot a new outfit. Can you help?



REFUGE REFUSED

From Karukutti, India, Fr. Pinakatt appeals for the Refuge conducted by the Nazareth Sisters: "It gives shelter for unprotected women and children. It is the only institute of its kind in this part of India. We have to deny admission to many deserving cases for want of space. The Sisters save many a mother and child for eternal life. Won't you help them put up a new block?" \$1 buys a brick.



For St. Eugene's Day, March 3, the Holy Father's patron, we appeal for another Eugene, a lad in the Ruthenian seminary in Rome. We must find a friend who will help him with \$100 each year of his six years training for the priesthood. You may give in any installments. He'll keep you in his heart and prayers all his life.

Near East Missions

Francis Cardinal Spellman, President Msgr. Thomas J. McMahon, Hon' Sec'y

Send all communications to:

CATHOLIC NEAR EAST WELFARE ASSOCIATION

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650 A. PFLAUM, Publisher, Inc., 38 West Fifth Street, Dayton 2, Ohio

OUR SUNDAY VISITOR

February 28, 1954

Subject: The Sacrament Of Confirmation

This discussion deals with article on page six. Please be sure to read it carefully.



Questions For The Class

Which Sacrament is it that reinstates one into the "household of God?"

CLASS: It is the Sacrament of Penance, instituted by Christ after His Resurrection.

What is the significance of Confirmation?

CLASS: It is to strengthen the one baptized in grace by bringing to him the Holy Spirit in person. Our wills need to be strengthened against our natural weaknesses which remain with us even after Baptism.

Is the Sacrament of Confirmation necessary for salvation?

CLASS: No, it is not; but those who do not receive it when they have an opportunity to do so, deprive themselves of spiritual strength which they sorely need.

Why do we say that we are made "soldiers of Christ" in Confirmation?

CLASS: Because we are expected to be not only children of God, but His soldiers as well. St. Paul told his convert, Timothy, to be a "good soldier of Christ."

What sort of enemies must we fight as soldiers of Christ?

CLASS: St. Paul tells us that "our fight is not only against flesh and blood, but against principalities and powers, against the spirits of wickedness in high places."

Just what did he mean by that?

CLASS: By "flesh and blood" he means our own natural proclivities and by the "spirits of wickedness," he referred to the fallen angels who are now devils, and God-haters.

Why should the devils be interested in seducing us to sin?

CLASS: Because they are jealous of us. They originally were also created for Heaven; by their sin they lost Heaven and do not want us to take their places in that home of everlasting bliss. They are haters of God because they became completely perverted.

Who is the ordinary minister of Confirmation, and how does he confer the Sacrament?

CLASS: The Bishop, as a successor of the Apostles is the ordinary minister of Confirmation. He places his hand on the head of the one

who has already been baptized and with his thumb makes the sign of the cross on the person's forehead with chrism (a mixture of consecrated olive oil and balsam) and says at the same time: "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." Then he gives the person a slight slap on the cheek to signify that as a soldier he must be willing to suffer for Christ. Then he says, "Peace be to you."

Brother Michael's Quiz

Read this week's installment of BROTHER MICHAEL'S MAGIC carefully. Then try to answer each of the following questions. You may use your catechism or other books to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two correct, Brother Michael is ashamed of you!

1: What was the language spoken in Jerusalem at the time of the Apostles?

2: Was Pontius Pilate still governor of Judea at the time of King Herod Agrippa?

3: What is meant by the word "Amen," with which we end the Apostles' Creed?

4: After an angel rescued Saint Peter from Herod's prison, whom did the King blame for the escape?

5: What part of the world did the Celts come from?

(Answers on page 11)

Why is a bad horse like a poor play?
Because it can't run and won't draw.

February 28, 1954
YOUTH SECTION
OUR SUNDAY VISITOR 7

Help Finish Our SEMINARY AT FATIMA

The Location Hallowed by the Blessed Mother!

What could be more pleasing to the Blessed Mother than your assistance in completing this DIVINE WORD SEMINARY to make possible more apostles for her Divine Son?

CHAPEL WILL HAVE 14 ALTARS
ALL OF WHICH MUST BE FURNISHED

HOW YOU CAN HELP:

ALTAR CARDS	— \$ 5.00	STATIONS	— \$ 75.00
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4 LARGE STAINED GLASS WINDOWS EACH \$2,000.00			

Also needed — pews, altar linens and furnishings.
OLD GOLD, DIAMONDS, JEWELRY WELCOME FOR CHALICES

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THOSE WHO DONATE \$5.00 OR MORE WILL HAVE THEIR NAMES PLACED UNDER THE HIGH ALTAR

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BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank

JOHN MARK HAD MADE ARRANGEMENTS WITH A CHRISTIAN WHO WORKED IN THE SLAVE QUARTERS OF HEROD'S PALACE.



THIS IS ENOS, MASTER OF HEROD'S CHILD SLAVES. ENOS, THIS IS THOMAS, AND THIS IS HIS SISTER, RHODA.



THE DISGUISES ARE GOOD.

THOMAS, FROM NOW ON YOU ARE TABIL, THE ETHIOPIAN. IF SOMEONE QUESTIONS YOU, PRETEND YOU ARE STUPID AND DO NOT KNOW ARAMAIC.



I UNDERSTAND.

YOU, RHODA, ARE A GIRL FROM THE LANDS BEYOND ROME, A CELT. YOU CAN SPEAK ONLY YOUR NATIVE TONGUE.



BUT WHAT IF I MEET A- A CELT?

DON'T WORRY. THERE HASN'T BEEN A CELT IN JERUSALEM SINCE PONTIUS PILATE LEFT.



WELL, GOODBYE, AND GOD TAKE CARE OF YOU.



AMEN!

WHY DID YOU SAY "AMEN"?



THE WORD "AMEN" MEANS "SO IT IS," OR "SO BE IT." WE USE IT AT THE END OF THE APOSTLES' CREED, DON'T WE?

BUT THEN IT EXPRESSES OUR FIRM BELIEF IN ALL THE DOCTRINES OF THE CREED.



I USED IT TO EXPRESS MY STRONG HOPE THAT ALL WILL GO WELL.

I'M SCARED.

NO ONE WILL NOTICE YOU AMONG THE OTHERS. I BRING IN NEW SLAVES EVERY DAY.



KEEP YOUR EARS OPEN AND TRY TO GET CLOSE TO HEROD WHENEVER POSSIBLE. IF YOU HEAR ANYTHING, REPORT IT TO ME.



ENOS, WHERE HAVE YOU BEEN? THE KING'S AS ANGRY AS JUPITER. HE WANTS YOU TO GET THE BOYS READY FOR PUBLIC TRIAL.



ALL RIGHT, YOU TWO, GET IN WITH THE REST.

WHAT'S HAPPENED?

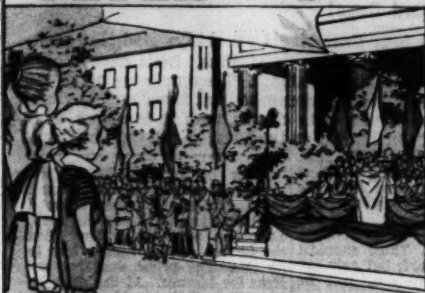
THE LEADER OF THE NAZARENE'S FOLLOWERS HAS ESCAPED. THE KING SUSPECTS THE GUARD.



NEXT WEEK: PUBLIC TRIAL.

PETER and I

ART: Orestes Calpini



ALL UP AND DOWN THROUGH THE CENTER OF TOWN THERE WERE FLAGS AND BRIGHT BUNTING MADE FAST. AND THE SIDEWALK WAS THROGGED WITH THE PEOPLE WHO LONGED TO CHEER THE GREAT MAN WHEN HE PASSED.



WE HAD DRESSED IN OUR BEST AND WE CHEERED WITH THE REST WHEN THE FLAGS OF ALL NATIONS UNFURLED. THERE WERE TEARS IN OUR EYES AS THEY GAVE HIM A PRIZE FOR HIS EFFORTS TOWARD PEACE IN THE WORLD.



HE SAID, "FRIENDS, I HAVE TRIED IN MY LIFE TO DECIDE HOW BEST TO ACCOMPLISH SOME GOOD. I HAVE TRIED TO INCREASE PEOPLE'S LONGING FOR PEACE IN EVERY WAY THAT I COULD."



"IF I HAVE SUCCEEDED IN DOING WHAT'S NEEDED, THEN I AM A FORTUNATE MAN. BUT NO CREDIT IS MINE, FOR THE POWER DIVINE HAS BUT USED ME TO FURTHER HIS PLAN."



SAID PETER TO ME, "I CAN EASILY SEE WHY GOD WOULD SELECT HIM INDEED. FOR TIME AND AGAIN SUCH MAGNANIMOUS MEN HAVE WON HONOR IN TIME OF GREAT NEED."

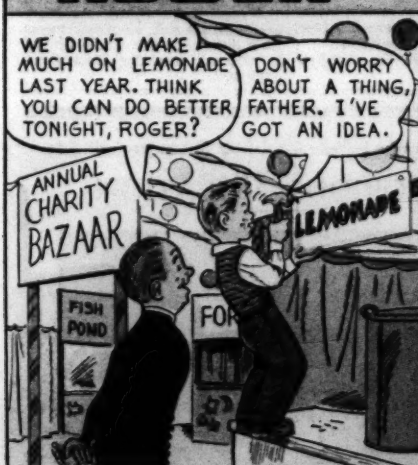


"THEY WILL WORK WITHOUT REST FOR WHAT THEY KNOW IS BEST AGAINST OVERPOWERING ODDS, AND WHEN MET WITH SUCCESS THEY QUITE FREELY CONFESS THAT THE HONOR'S NOT THEIRS, BUT GOD'S."

ROGER

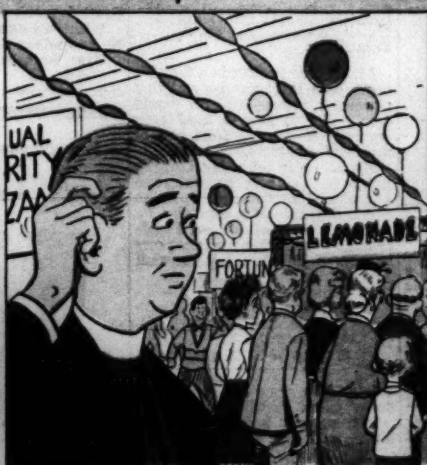
by Bill Hackney

Artist: Rick Hackney



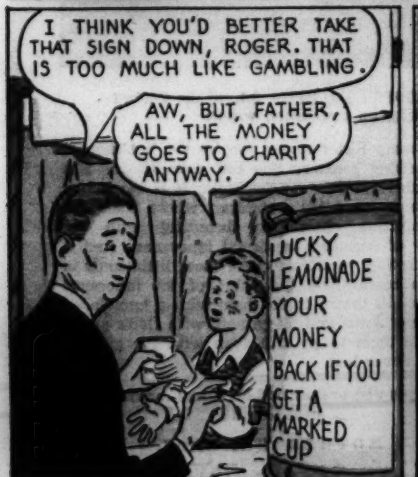
WE DIDN'T MAKE MUCH ON LEMONADE LAST YEAR. THINK YOU CAN DO BETTER TONIGHT, ROGER?

DON'T WORRY ABOUT A THING, FATHER. I'VE GOT AN IDEA.



HI, FATHER. LEMONADE'S GOING GOOD TONIGHT.

SO THAT'S HOW YOU'RE DOING IT.



I THINK YOU'D BETTER TAKE THAT SIGN DOWN, ROGER. THAT IS TOO MUCH LIKE GAMBLING.

AW, BUT, FATHER, ALL THE MONEY GOES TO CHARITY ANYWAY.



YES, I KNOW, BUT—

WE'LL TALK ABOUT LUCK! YOU GOT A MARKED CUP, FATHER. HERE'S YOUR MONEY BACK.



WHAT A CLEVER IDEA FOR SELLING LEMONADE. OF COURSE, WE DIDN'T DO IT THAT WAY LAST YEAR.

WELL, IT ISN'T REALLY GAMBLING. ALL THE MONEY GOES TO CHARITY ANYWAY.

Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

SOMETIMES we find History a very dull subject. The reason often is that there is so much of it that our school-books and our teachers have time only to give us the big important facts and events. If there is time to talk about people at all, it has to be spent on the great names of history like George Washington and Abraham Lincoln. This is necessary because our teachers want to introduce us to as much of the world of history as possible.

But we shouldn't stop at that. It is just like meeting another person for the first time. If you like the person, you will not stop at just knowing his name and shaking hands with him. You will talk with him, especially if you like him, and get to know a lot of little things about him and the things he likes. Then you really get to know him and he becomes a person, not just a name—a friend, not just somebody you have met once.



It is the same way about the history of our country. In school we are introduced to the Declaration of Independence and to the big events and the important people that made our nation what it is. But if we are really interested, we want to know more of the little everyday things about the early years of the United States.

One of the very best ways to do this is by reading a good story by someone who knows all about how ordinary people lived at that time. You get all the fun and excitement of the story and at the same time you get to know the people just as well as you know your own personal friends. This gives you a much better understanding of what the American Revolution, for example, or the Declaration of Independence really meant.

I have just come across three books by Eva K. Betz which can bring you that kind of personal understanding about the beginnings of our country. They begin in a farmhouse in New Jersey just before the time of the Revolution. We get to be very good friends with the people in that farmhouse and we are as worried as they are when people start talking about fighting and when the young men go off to war.

We hear them talking about whether or not there should be a war. It may even surprise us to find out that some very good people thought there should be no revolution and that we should stay under the King of England. But this just gives us a better understanding of why most of the good people were willing to make such great sacrifices in order that this should be a free and independent nation.

There is a lot of action in these books. It is hard to put down the story before you have read it to the very end. You will be so wrapped up in the adventures that you will practically live through the American Revolution yourself. Then the next time you hear someone mention the founding of the United States of America you will not only think of a date and an important event, but you will also remember what it meant to these book-friends of yours who took part in it.

Since the three books are about the same people, it is better to start with the first one and then follow their new adventures in the second and third. The names of the three books are *Young Eagles*, *Desperate Drums* and *Freedom Drums*. They are all by the same author, Eva K. Betz, and they are published by St. Anthony Guild Press, Paterson, N. J. Perhaps they are in your school library. If not, each book is \$2.00 except *Desperate Drums* which is \$2.50.



Hester and the Gnomes

MARIGOLD HUNT

CHAPTER 20

THE anger of the river people against the gnomes didn't last long. They soon found that they missed them sadly, and could only remember what good neighbors they had been and how friendly and polite they were. So presently they elected Percy Webby to climb the hole to the upper world and find the gnomes and tell them the river people were sorry for being so cross and wanted to be friends again.

Poor Percy didn't care for the idea of such an expedition at all, but he wasn't allowed to refuse, so up through the hole he went, climbed and climbed and finally fell into the tank with a splash. I don't know how he ever got out onto the tank cover, but he did, and there the owl happened to see him. He was shouting all the gnomes' names one after the other, and looked quite miserable, so the owl picked him up in his claws and put him down, terribly alarmed but quite unhurt, outside the gnomes' front door.

They were very much surprised to find him there, as you can imagine, but delighted when they heard what his errand was. The gnomes are sensible people and like to be friends with everybody, of course. They promised to visit the river before long and to bring some hazel nuts as a present and

round table, seven little stools, and every comfort you could want. There is also a gallery about two feet from the ground, which is reached by a wooden staircase. This gallery is their bedroom, and the seven little wooden beds standing around it look very cozy. They have blankets made from the pieces of wool that sheep leave on fences, bog-cotton sheets and table cloths, and their table is set with tiny wooden bowls made out of split hazel nuts and the tiniest of hand-carved wooden spoons and forks.

Now these particular gnomes, as I told you, live in England, but there are just as many gnomes in America as there are over there, and here too they are taking more and more to living in hollow trees. So if you notice any hollow trees, don't forget to look inside in case the hollow has been made into a gnomes' house.

(Concluded)

Letter from England

Dear Alma:

I have been reading in a Catholic paper here in England about that wonderful paper—O.S.V. I would dearly like to have a used copy regularly if possible from one of your junior readers.

My hobby is collecting Catholic papers from all over the world, and I love sending Catholic papers to children in far away countries.

I am 13 years of age and I have been an altar server for four years in a small church. I hope to visit America one day.

Thanking you, I am
Brendan Byrne
12 Ashchurch Grove,
Shepherds Bush
London W 12, England

Why is a man never knocked down against his will?
Because it is impossible to fall unless inclined.

What is that which works when it plays and plays when it works?
A four-ain.—Exchange.

Wonderful Reading-Aloud Stories

DO you remember the Wopsy books? They were delightful stories of a guardian angel who watched over children in Africa. The author is Father Gerard Scriven who spent a number of years there. He is a White Father, the order of missionaries who go into the most unlikely parts of Africa where the forests and rivers, the mosquitoes and wild animals make life difficult.

Father Scriven has now given us another book about guardian angels—*While Angels Watch*. What he really does is to tell the story of Our Lord's life on earth from the viewpoint of the angels who had the job of watching over that eastern world where Our Lord lived and died.

There are 46 short chapters, and by the time you have read them you will find you have a much greater understanding of Our Lord and His message than you ever had before. You can take the book up, read a story, then later read another one. *While Angels Watch* is a wonderful reading-aloud book for your younger sisters and brothers.

Fausto Centi has drawn some of the loveliest illustrations imaginable—and plenty of them too—13 full-page colored illustrations, and 32 smaller ones.

While Angels Watch is published by the Catechetical Guild, 147 East Fifth Street, St. Paul, Minn. (\$3.00).

Chats Out Of Church

Bells Ring For Jesus

FATHER RAY GRIEBIN

Hello Girls And Boys!

WHENEVER I hear them ring I am always glad that someone thought of using bells at Mass. Bells have a kind and gentle way of telling us things. They wake us up in the morning, they tell us when someone is at the door, they call us to school, they invite us to church, and, in the Mass, they let us know that Our Lady is on the altar, or will soon be there.

The last time the bells ring usually, is just before the priest receives Holy Communion. He takes the Host into his left hand and strikes his breast three times, saying each time, "O Lord, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed."

Then he says, "May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen." He consumes the Sacred Host.

After that he says, "What return shall I make to the Lord for all He hath given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praise I will call upon the Lord and I shall be saved from my enemies." Here he makes the Sign of the Cross with the chalice in the air. Then he goes on, "May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen." He drinks the precious Blood of Jesus.

After he receives Holy Communion it would be only natural that the priest might want to spend some time just talking to Our Lord, as we do after we receive. But the Church does not allow him to do this. The priest does not say Mass for himself. At the altar he is serving all the people. So, even after Holy Communion he must not spend time on himself.

Instead, he opens the tabernacle door and takes out the golden ciborium. He uncovers it, while the altar boy says again the wonderful Confiteor. This, you remember, is the prayer we say at the beginning of Mass, to tell God that we are sorry for our sins. After the Confiteor the priest says two short prayers that ask God to forgive us our sins.

And right here there is one thing that we ought always to remember. Some people, you know, get the wrong idea that we must go to confession each time we go to Holy Communion. They feel that because they have venial sins they are not worthy of receiving Our Lord. In a way, this is right. We are not worthy of receiving Our Lord. But—and this is very important—we do not receive Our Lord because we are worthy. We receive Him because we need Him. The only thing that should keep us from receiving Him is mortal sin.

As a matter of fact, if we are sorry enough for our venial sins the prayers that the priest says now, asking God to forgive us, may really take away our venial sins!

For this reason we ought to make up our minds once and for all that, whenever the priest holds up the Host in front of him and tells us that This is the Lamb of God, who wants to come to us, we will always go to the communion rail and receive Our Lord. At least, unless we are sick, we should never let a Sunday in our whole life go by without receiving Holy Communion.

Regardless



PAUL PIESCHER

Age 14, Marianist Preparatory
Beacon, N. Y.

Death is man's most certain blow.
Which we must all one day face;
No exceptions that we know
Have been made for creed or race.

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Father Conroy Talking

History

EVERY once in a while some one writes in and asks this question: What, in your opinion, is the most important subject for study in school?

Again, I'm on the spot. Anything I say here could—and may—be used against me. After all, those who conduct our schools certainly have some definite ideas on this. So do the students. And I am sure that not all will agree. But the question hits me as an interesting one—so I'll just stay on the spot and give with an opinion.

I spent most of September and October last year in Europe. While there I had an opportunity to visit in Portugal, Spain, Italy, Switzerland, France, England, Wales and Ireland. Know what impressed me more than anything else while doing these countries? It was the way the youth of these countries knew their history.

In Lisbon (Portugal) a group of children—say about 10 years of age on the average—told me all about the famous Portuguese discoverers of long ago . . . the men who sailed the seven seas and in so doing discovered large sections of the New World—our world. Ten year old kids, mind you.

In Spain, two 13-year old girls gave me a history of the beginnings of America—simply because they knew all about Columbus who discovered it. They were also acquainted with subsequent history of the United States and the various Latin American countries. As

a matter of fact they told me about some things which I didn't know myself. They felt a deep interest in our hemisphere because of their discoverers.

What they wanted to know from me was a little more about the Civil War. From their reading they weren't sure of some of its results. And could I tell them something of Col. Robert E. Lee, also a certain "cavallero" by the name of Jeb Stuart (the famous Confederate cavalry leader)? Lincoln, they thought, was our greatest American. Thirteen-year olds, mind you!

I could go on from here. The same incidents took place in all countries right around to Ireland where a several six year old boys performed a group dance for our party of American visitors to recall the Seige of Limerick hundreds of years ago. When I asked the nun if the kids knew what the dance was all about she said, "Just don't get them started, Father!" Six year olds!

By now, I've decided not to answer the question proposed in the beginning of the piece. Rather, I'll say this: Regardless of what is the most important subject to be studied in school, one thing is sure. Most of our youth regard history as the dulllest of all the subjects and the one in which they are least interested.

This is not only to be deplored—but it is now becoming a dangerous situation for our country. The Communists have seized upon this lack of knowledge of history among our young people and are planning to capitalize upon it. Why? Simply because they know that a person who does not know the history of his country can more easily be turned against it.

If he can be made to "forget" Valley Forge, Gettysburg or even Okinawa or Iwo Jima, he will have been effectively robbed of his pride of country. In Iron Curtain countries where people know their history the Communists are now re-writing the history books in order to remove all loyalties to the past and to "condition" young minds for the "better tomorrow." Judging from the young people whom I met in Europe, this was the only course left to the Communists—simply to re-write the history books.

With us they'll just help us "forget." It seemed to work with 21 G. I.'s recently in case you are wondering whether it's possible or not.

The most important subject in school? We'll let the educators pass on that. The most uninteresting subject? Any student will tell you it's history.

Youth Organized

Cardinal Newman Day

JACK FINK

Today, February 28, is Cardinal Newman Day. It is being commemorated in some 400 Newman Clubs for Catholic students attending non-Catholic colleges and universities. Theme of the celebration is "Newman Idea in Action." This is also the theme of several national radio programs to be broadcast today and during this week in honor of Cardinal Newman. Consult your local radio logs for time and station.

THREE out of every five Catholic college students are attending secular colleges. There are 500,000 Catholic students attending colleges and 300,000 of them are at secular or non-Catholic schools.

This is why Newman Clubs, Catholic centers at secular universities, are so important. In an expanded Newman apostolate lies our only hope of giving an adequate spiritual formation to the majority of our Catholic college students. There are many prospective outstanding Catholic leaders in the lay apostolate and in public life in the secular colleges and these can be developed only through the Newman Clubs.

The first Newman Club to be so-called was formed by five medical students at the University of Pennsylvania in 1893. They chose Car-

dinal Newman as the patron of their club because they recognized in him the Catholic ideal of scholarship, and Catholic culture was to be the keynote of their program.

Students in other colleges organized to solve similar problems and by 1915 eleven clubs organized into the Federation of College Catholic Clubs. In 1938 the name was changed to the National Newman Club Federation and in 1941 it became a unit of the National Council of Catholic Youth under the Youth Department of the National Catholic Welfare Conference.

The Federation is a member of the International Movement of Catholic Students, a unit of Pax Romana, and holds a consultative status at the United Nations. The

Federation is one of the sponsors of the World Student Service Fund, which is playing an important part in aiding students in foreign lands, and it has a voice on the Young Adult Council which brings together principal youth organizations in the United States.

The Newman Foundation is a particular program for the Catholic students within the National Newman Club Federation. At the Newman Foundation the Catholic student receives the Catholic thinking in the courses he takes for credit at the university. (Some Newman chaplains favor university credit for the courses taken at the Newman Foundation but others believe the better students are attracted if credit is not given.)

Other Newman chaplains do not believe that the teaching function is sufficient and favor the "pastoral approach" of attracting the Catholic students. These chaplains personally contact every Catholic student at the university to care for his welfare.

The chaplain's biggest problem, of course, is to attract the Catholic students to the Newman Club. To do this he must formulate attractive programs of religious, intellectual, and social events. Formerly, social events were emphasized almost to an extreme so that the spiritual side of the Club's activities were neglected.

But today, however gradual the process, a new type of student is enrolling in our colleges—a more mature student with a greater seriousness of purpose. Catholic students in ever-greater numbers are asking that special groups be organized for the study of the liturgy, apologetics, philosophy, social problems and theology.

Today, there is generally a Newman Club representative in each dormitory, fraternity or sorority house to inform the Catholic students of the hours of Masses and to urge them to participate in all Newman Club activities.

Meeting the spiritual, intellectual, and social needs of 300,000 Catholic students in our secular colleges is a big job, but the Newman Clubs are making progress.

Answers To Brother Michael's Quiz

1: The language spoken in Jerusalem at the time of the Apostles was Aramaic.

2: No, Pontius Pilate had left Judea and was no longer governor at the time of King Herod Agrippa.

3: By the word "Amen," with which we end the Apostles' Creed, is meant "So it is," or "So be it"; the word expresses our firm belief in all the doctrines that the Creed contains.

4: After the angel rescued Saint Peter from prison, Herod blamed the guards.

5: The Celts came from the lands beyond Rome, i. e., western Europe.

OUR SUNDAY VISITOR 11
February 28, 1954
YOUTH SECTION

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JAPANESE YOUTH ADMIRE OUR BLESSED LADY—Michio Kato, studying for his master's degree in English Literature at Notre Dame, takes time during this Marian Year to admire a painting in the galleries of the O'Shaughnessy Hall of Liberal and Fine Arts. His studies at Notre Dame University have been sponsored by the S. V. D. Catholic Universities, 316 North Michigan Avenue, Chicago, Illinois, under the direction of Father Ralph. There are twenty-two Oriental students studying at the various universities in this country, preparing themselves to return to the Catholic University of Nagoya, Japan—and to San Carlos University, Cebu City, Philippines; both schools sponsored by the S.V.D. Catholic Universities.

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CHARLIE CALLAHAN'S Sportscasting

THE basketball tournament period is just around the corner. The diamond season is not far away. And spring football practice is only a month distant.

It seems like just yesterday I was in the Notre Dame dressing room congratulating Coach Frank Leahy on his win over Southern Methodist. A lot of water has fallen over the dam in the interim.

What's the best college basketball team in the country? Duquesne. They must be pretty good. But while they were practically forgotten during the switch from Leahy to Brennan, that Notre Dame basketball team has continued along a winning path.

It isn't the longest shot in the world that Duquesne will win the National Invitational tournament and Notre Dame will take the N.C.A.A. get-together. (All right, if you disagree, please remember that I did put it in the long-shot category.)

Duquesne is being paced by Dick Ricketts, Jim Tucker and Si Green. Notre Dame likewise by Dick Rosenthal, Joe Bertrand and Jack (Junior) Stephens.

However, I have been getting mail from Winona, Minn., to the effect that St. Mary's Pat Costello is the best basketball player in the country. A press release from St. Mary's informs me that the youthful Mr. Costello is excellent "in three dimensions—studies, athletics and leadership."

Pepper Wilson, the Dayton University publicist tells me about the greatness of his club. It's a real good team. I saw them beat Loyola of Chicago.

But Pepper and I have our disagreements. He thinks rebounds and assists are important parts of basketball coverage from the standpoint of a sports writer. I think these little items are valuable coaching statistics. From a sports writing standpoint, my top question is: "Who won?" And next, "Who did most of the scoring?"

The Helms Foundation in Los Angeles sent me a questionnaire asking recommendations for the All-American basketball team. Give me the three fellows I mentioned above from Duquesne, ditto the trio listed from Notre Dame, plus little Jimmy Lamkin from DePaul and

I think it would be a pretty good team.

Some Baseball Notes

I am not particularly appreciative of the pension squabble by the big league player representatives, but that's just a personal opinion.

Tom Umphlett should be a help to the Washington Senators. Jim Piersall will be really terrific as he moves from right to center field for the Boston Red Sox.

The crowd-loving Milwaukee Braves have strengthened their team with the addition of Danny O'Connell and Bobby Thompson, but I wonder now if the fans in Milwaukee will settle for anything less than first place. Will they love 'em in July as they did in January if Charley Grimm's boys are in fifth place?

There should be a "day" in Boston for Tom Yawkey, in Chicago for Phil Wrigley, in Detroit for Spike Briggs and ditto for the other wealthy owners who have been taking care of the red ink uncompromisingly for many years. If there weren't such folks, big league baseball might be having many more troubles today.

I still like day baseball over the night presentations, but who am I to argue with the turnstiles.

The Yankees are concerned about Mickey Mantle's knee. It's getting to be a yearly mid-winter story. He'll probably only bat .320.

Unless I change between now and the time I make my annual predictions, I still see a relatively bright future for the New York Yankees. The Chicago White Sox might prove interesting, however.

I wonder what will happen in Brooklyn if the lads don't finish first?

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THE FAMILY DIGEST

Huntington, Indiana

College Has Ambitious Athletic Plans

DAVE WARNER

ADD Belmont Abbey to the list of Catholic college basketball teams which will attain their measure of glory.

Never heard of Belmont Abbey? Little wonder. Until last fall, the school, located outside Charlotte, N. C., operated as a junior college. Now it's a four-year school run by priests of the Order of St. Benedict.

The Abbey wanted an athletic program. One of the easiest sports to finance is basketball. So Belmont Abbey started a basketball schedule and is doing surprisingly well with it.

As coach, the Abbey hired Al (General) McClellan, who for many years was a fixture at Boston College. Next the school obtained a 20-game schedule which included Villanova and Holy Cross besides many small Southern schools.

All but two members of the basketball squad are freshmen, which, for McClellan, makes plans for the future look rosy. The players come from towns spread from Rhode Island to New Mexico. Only three players are native North Carolinians.

A slim total of 350 students are enrolled at the school. But the Abbey's athletic program plans are ambitious. Within three years, the Crusaders hope to be competing on equal terms with some of the nation's best basketball talent.

There's even talk of the possibility of bringing Notre Dame to North Carolina for a basketball game. The Abbey Gym seats only 1,200 spectators.

But now under construction in Charlotte is a coliseum which will

seat 13,500. It will be completed by 1956, and the Abbey expects to play many of its games there.

Father John Bradley, the Abbey's faculty representative in athletics, says, "When Charlotte's Coliseum is ready, we hope our team will be able to open it."

Besides basketball, the Abbey expects to compete intercollegiate in tennis and baseball. But basketball will get the most attention.

McClellan has worked hard trying to hone his basketball players. And he's not jesting when he says, "The boys are young and make their share of mistakes. But I see some great prospects on this club."

Star and most colorful player on the Abbey squad is Jack Underwood who has averaged 20 points so far.

Editor's Reply

Continued from page 1

strange cult, carrying their object of worship under a canopy, some of them wearing high head-dresses and carrying symbolic staffs, others carrying scrolls and sacred records, others carrying sacred images and lighted candles before them, others relics in caskets or cases, and so on.

"I can understand the spectator saying, 'This is all hocus-pocus'; I can even understand him, in moments of irritation, breaking up the procession, throwing down the images, tearing up the scrolls, dancing on the priests and anything else that might express that general view. I can understand his saying, 'Your croziers are bosh, your statues and scrolls and relics and all the rest of it are bosh.'"

"But in what conceivable frame of mind does he rush in to select one particular group (a scroll which had always belonged to them and been a part of their hocus-pocus, if it was hocus-pocus); why in the world should the man in the street say that one particular scroll was not bosh, but was the one and only truth by which all the other things were to be condemned? Why should it not be as superstitious to worship the scrolls as the statues, of that one particular procession? Why should it not be as reasonable to preserve the statues as the scrolls, by the tenets of that particular creed?"

"To say to the priests, 'Your statues and scrolls are condemned by our common sense,' is sensible. To say, 'Your statues are condemned by your scrolls, and we are going to worship one part of your procession and wreck the rest,' is not sensible from any standpoint, least of all that of the man in the street" (The Catholic Church and Conversion, pp. 31-32).

How would Mr. Ruff answer Mr. Chesterton?

Whence does the Lutheran Church derive its authority?

Mr. Ruff implies that his like ours is an authoritarian system. Like us the Lutherans have a catechism. Like us they believe that theirs is the only true religion. What makes them think so? If it is a question of choosing between Luther and the Pope, why should one choose Luther? Doesn't it seem that Luther merely pushed the Pope off his throne to substitute himself as head of the Church? What are Luther's credentials?

It is Catholic dogma that there has always been an ark of salvation in the world. There was a smooth transition from the Old to the New Law. The Old Law was not abrogated until the Catholic Church had been established.

But how would a Lutheran explain the condition of the world from the death of Christ until 1517? How could one be saved during that interval? Is it reasonable to think that God should have waited 15 centuries from the death of Christ before revealing the true faith?

"If people could be saved by

obeying laws or fulfilling ritual requirements, they would be saving themselves. Lutherans believe that only God can save us," says Mr. Ruff.

But if it is God Himself who issues the commandments, and if He then gives man grace sufficient to keep those commandments, who then is doing the saving, Mr. Ruff?

"But no physical change takes place in the bread and wine of the Communion." How then do Lutherans explain the words of Scripture, "The bread that I will give is My flesh" (John 6: 52). "This is My body" (Matthew 26: 26). "This is My body" (Mark 14: 22). "This is My body" (Luke 22: 19). "This is My body" (1 Corinthians 11: 24)?

Did Martin Luther believe that Jesus was God?

In his "Table Talk," Weimar Edition, II, 107, one reads the following hair-raising blasphemy: "Christ committed adultery first of all with the woman at the well about whom St. John tells us. Was not everybody about Him saying: 'Whatever has he been doing with her?' Secondly, with Mary Magdalen, and thirdly with the woman taken in adultery whom He dismissed so lightly. Thus even Christ, who was so righteous, must have been guilty of fornication before He died." Does Mr. Ruff agree in this with Luther, whom he calls "one of the greatest teachers and liberators of the church?"

And, by the way, what is meant by his talk of liberation, of freeing men's consciences? Freeing them from what?—from the truth?—from error?—delivering them over from Rome to Augsburg? Is the liberated conscience free to believe anything, or just what Martin Luther says it should believe?

Is Lutheranism International?

No. It started in Germany and never got much beyond the North Sea basin. Look up the names of Lutheran pastors in your 'phone directory. Check over the list of your Lutheran friends and you will find their names mostly German or Scandinavian. The Reformation was Germany's reaction to the sunshine and poetry of the Renaissance. In 1940, Prof. Oscar Levy, English editor of Nietzsche's works, wrote: "Luther's Reformation was a malediction upon art, poetry, beauty, knowledge, as well as upon greatness of heart, mind, will, and deed." And the Cambridge Modern History ends its chapter on the German Reformation as follows: "With the decay of civic life went also the ruin of municipal arts and civilization. Intellectually, morally, and politically, Germany was a desert, and it was called religious peace."

Church And State

Regarding church and state, Mr. Ruff writes that "In Germany also, some pastors were strong leaders in the opposition to Hitler." If so, it doesn't seem to have worried the Fuehrer very much. In his definitive study of Hitler (Odhams, 1952), Alan Bullock writes: "For the Protestant clergy he (Hitler) felt only contempt" (p. 356). In a conversation with Rauschning on April 7, 1933, (Hitler Speaks, p. 62), Hitler said: "The Protestant clergy 'are insignificant little people, submissive as dogs, and they sweat with embarrassment when you talk to them. They have neither a religion they can take seriously nor a great position to defend like Rome.'"

Mr. Ruff quotes Luther: "If your worldly master is wrong, and you know for certain he is wrong, then

fear God more than men and do not serve him." But on the other hand, in 1526 Luther wrote that "Scripture figuratively calls rulers drivers, taskmasters and scourges. Like the drivers of donkeys, who have to belabor the donkeys incessantly with rods and whips, or they will not obey, so must the rulers do with the people; they must drive, beat, throttle, hang, burn, behead and torture, so as to make themselves feared and keep the people in check."

While thus advising the rulers, Luther told the people that "Wherever the princes take their power from, it does not regard us. It is the will of God, irrespective whether they have stolen their power or assumed it by robbery."

What is meant by Mr. Ruff's expression "enforced celibacy of the priesthood"? Does he mean that someone twisted Luther's arm and so forced him to vow a lifetime of celibacy? Does he infer that the Catholic priesthood undergoes a sort of "shotgun ordination"? Does he perhaps hold that a vow is something intrinsically evil? This is hard to understand.

If Lutherans oppose the idea of diplomatic representation from the United States to the ruler of Vatican City, do they likewise oppose sending an ambassador to the head of the Church of England?

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Wintertime Can Be Canning Time

IS the small supply of homemade jams and jellies getting smaller and smaller on your pantry shelf? Make some more. You needn't wait for the fruit to ripen, because the citrus fruits that are so plentiful on the market now make wonderful jams and marmalades. Frozen and canned fruits and fruit juices are much like fresh-from-the-tree fruits and can be used quickly to make a batch of your family's favorite spread. Frozen concentrated fruit juices and ades give unusual flavors and do away with straining through cloths to give clear jellies.

Try some of the recipes given on today's pages. Give your family an extra treat when you serve hot breads. Round up a few fancy jars and fill them for gifts to ill friends or to be used as bread and butter gifts. Homemade jams and jellies are always a welcome surprise and they're so easy and inexpensive to make. Just be sure you sterilize the jars you use and that you seal them immediately after filling. Jelly and jam making is so simple and I've always thought it was fun. It's really not a lot of work and it's work the family appreciates so much.

Spiced Prune Marmalade

1 pound dried prunes; 1 cup vinegar; 1½ cups sugar; ½ teaspoon cloves; ½ teaspoon cinnamon.

Soak prunes and simmer for an hour in same water; drain and remove pits and cut prunes in small pieces. Return to heat with the liquid; add vinegar, sugar and spices and simmer until thick. Pour into jars and seal.

Carrot-Pineapple

4 cups carrots, ground fine; Grated rind and juice 2 lemons; Grated rind and pulp 3 oranges; 1 teaspoon ground ginger; ½ cup water; ¾ cups sugar; 1 cup diced pineapple; 1 cup pineapple juice.

Cook carrots, grated rind of lemons and oranges, and orange pulp in as little water as possible until tender or about 35 to 40 minutes. Add the ginger, water, sugar, pineapple and pineapple juice. Cook until thick and clear. Add lemon juice and cook 5 minutes. Pour into jars and seal.

Spiced Cranberries

4 pounds fresh cranberries; 6 cups brown sugar; 2 cups vinegar; 1 tablespoon whole allspice; 2 sticks cinnamon; 1 teaspoon whole cloves.

Wash and steam berries and then run a needle through each to prevent bursting. Boil sugar, vinegar and spices (tied in a bag) 5 minutes. Cool. Add berries; simmer until tender. Let stand overnight. Pack berries in jars. Boil sirup 1 minute and pour over berries in jar. Seal.

Kumquat Marmalade

Do you sometimes wonder what to do with the kumquats that are mixed with the oranges and grapefruit your friends send from the south? Try using a few of them in this good marmalade.

24 kumquats; 2 oranges; 6 tablespoons lemon juice; Sugar; Water.

Wash fruit. Slice kumquats paper-thin. Chop orange pulp and peel. Measure fruit. Add 3 cups water for each cup of fruit. Let stand 12 to 18 hours in a cool place. Boil until peel is tender. Measure fruit and water. Add lemon juice and 1 cup of sugar for each cup fruit and water. Boil until syrup sheets from edge of spoon. Pour into jars and seal at once.

Apricot-Pineapple Jam

This dried apricot and canned pineapple jam is easy to make and mighty good to eat.

1½ cups prepared apricots; 1½ cups (1 No. 2 can) crushed pineapple; ¾ cups sugar; one 2½-ounce box powdered fruit pectin.

First, prepare the fruit. Add 2 cups water to ¼ pound dried apricots; cover and let stand 4 hours or overnight. Drain, reserving liquid. Grind apricots or chop fine and combine with liquid. Measure 1½ cups into a large saucepan. Add the crushed pineapple.

Measure sugar and set aside. Add powdered pectin to fruit in saucepan and mix well. Place over high heat and stir until mixture comes

to a hard boil. At once stir in sugar. Bring to a full rolling boil and boil hard 1 minute, stirring constantly. Remove from heat; skim off foam with metal spoon. Then stir and skim by turns for 5 minutes to cool slightly, to prevent floating fruit. Ladle quickly into glasses. Cover jam at once with 18 inch hot paraffin. Makes 7 medium glasses.

Pineapple Strawberry Jam

1 box frozen sliced strawberries; 1 No. 2 can crushed pineapple; 5 cups sugar; 2 tablespoons lemon juice; 1 teaspoon lemon rind; ½ bottle liquid fruit pectin.

Thaw strawberries as directed on package. Place in a large saucepan; add crushed pineapple, sugar, lemon juice, rind and mix well. Place over high heat, bring to a

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OUR SUNDAY VISITOR 13



Homemade jellies and jams are a welcome surprise.

full rolling boil and boil hard 1 minute, stirring constantly. Remove from heat and at once stir in liquid pectin. Stir and skim by turns for 5 minutes to cool slightly, to prevent floating fruit. Ladle at once into glasses; cover with paraffin.

Lemonade Jelly

One 2½-ounce powdered fruit pectin; 2½ cups water; ¾ cup (6-ounce can) concentrated quick-frozen lemonade; 2½ cups sugar. Measure powdered pectin and water into a large saucepan and

mix well. Place over high heat, bringing to a full rolling boil, and boil hard 1 minute, stirring constantly. Reduce heat to low. Add lemonade and sugar and stir until both are completely dissolved. Do not boil. Skim very quickly and pour immediately into glasses. Makes about 6 medium glasses. If you like a cool mint flavor, add 8 drops mint extract and a few drops of green food coloring to the lemonade when you add it.

Friday Suggestion

¾ cup margarine; 3 tablespoons flour; 1 cup milk; 1 No. 2 can peas and carrots; 2 eggs, separated; 1 teaspoon onion juice; ¾ teaspoon salt; ¼ teaspoon pepper; Dash of cayenne.

Melt margarine in saucepan over low heat. Blend in flour; add milks slowly, stirring until smooth. Cook until mixture thickens. Add egg yolks and cook two minutes. Drain peas and carrots and put through strainer or ricer; add to cooled sauce, then add seasonings and onion juice. Beat egg whites until stiff and fold into vegetable mixture. Pour into 6 greased custard cups. Set in pan filled with hot water as high as filling in cups. Bake in moderate oven 350° F. for 35 to 40 minutes or until a knife inserted in center comes out clean. Unmould on hot plate. Serve with shrimp sauce. Serves 6.

Shrimp Sauce: Make 1 cup medium white sauce (2 tablespoons margarine, 2 tablespoons flour, 1 cup milk) add ½ to 1 cup chopped cooked shrimp and any of the following, singly or in combination: 1 teaspoon Worcestershire sauce, ¼ teaspoon nutmeg, 1 egg yolk, ½ cup chopped mushrooms.

They're Not New ...

Lenten Practices

M. D. AMATOR

MANY of the practices of Lenten observance have their roots in the ancient Mosaic law. For example, the blessing and distribution of ashes with which the Church opens this holy season is traceable to references in the Old Testament. David, repenting of his sins, cried out: "I did eat ashes like bread, and mingled my drink with weeping." Again, when

the prophet Jonas preached penance to the Ninevites, they "proclaimed a fast and put on sackcloth and ashes." Likewise has the Church taken the practice of fasting from the law of the Old Testament, modified it and adapted it to the necessities of her children. In the old Mosaic law the Israelites observed the Day of Atonement, on which a strict fast was kept by all. Moses himself fasted for 40 days, as did the prophet Elias at a later date. Many of the other prophets of Israel urged fasting as a means of reconciliation with God.

In the New Testament, Our Lord by word and example sanctioned the practice of fasting. In order to prepare Himself for His public ministry, He retired into the desert and fasted and prayed for 40 days. In His teaching, Christ said, "When ye fast, be not as the hypocrites, sad... appear not to men to fast, but to thy Father, ... Who seeth in secret."

Many passages of the New Testament show how faithful were the early Christians to this practice: "Let us exhibit ourselves as ministers of God, in much patience, in fastings." (II Cor. 6, 6). Again, "As they were ministering to the Lord and fasting." (Acts, 13, 2)

We Have It Easy

It is not known precisely at what time fasting was enjoined upon the faithful as a command instead of a counsel, but in the early centuries all the penances were far more rigorous than they are today. Up to the eighth century, the faithful kept an absolute fast until sunset all during Lent and on certain other occasions. Then the meal consisted only of bread and vegetables. In some parts of the world even water was not used during the day. Eating at noon was not permitted at all.

About the tenth century the breaking of the fast at noonday was introduced, and some time later, the taking of a "collation" was also permitted at evening in addition to the noonday meal. The latter dates from about the fifteenth century. Even then the amounts were small. In the sixteenth century traces of the custom specify not more than an ounce and a half of bread and a single glass of wine. Allowance of a collation of "eight ounces in the evening" and a small piece of bread with tea or warm drink in the morning was introduced in the nineteenth century.

Although some form of fasting time has been observed in preparation for Easter from the earliest days of Christianity, the duration of the penitential season has not always been the same in the different ages of the Church's history. The early writers such as Tertullian, St. Irenaeus, and St. Athanasius of Alexandria speak of a fast of 40 days. From about the fourth century this 40-day fast was kept in most parts of the world, though some, such as the Greeks, began their Lent earlier. Others kept a fast of 36 days, beginning on the day after the first Sunday of Lent. In the year 846 at a Council held at Meaux, in France, the four days before that first Sunday were officially added. But even then, it was not universal.

Nevertheless, the lenten regulations of the Church were often very severe. This was particularly true in the Middle Ages when all flesh meat was forbidden, and also for the most part, milk, butter, cheese, eggs, etc. This prohibition extended originally to Sundays also.

There were also in the very early times the so-called "Renunciants." These went farther than the law, and allowed themselves only two meals a week for no less than eight weeks preceding Easter. However, this was never an obligation, but merely a voluntary penance.

The Church has instituted Lent as a remembrance of the 40-day fast of Christ, and as a means of sanctification for her children. She has always taught the necessity of penance for justification. Christ Himself said, "Unless you do penance, you shall all likewise perish." It is necessary for men to "chastise the body and bring it under subjection." St. Paul says, "If I live according to the flesh, I shall die; but if by the spirit I mortify the works of the flesh, I shall live." This doctrine has been repeated by every writer in the entire list of the Church's teachers in every century.

The body is ever striving for mastery over the spirit. This is the reason for mortification. In recent years the Church has considerably mitigated the laws of fast and abstinence. Yet, she continues to maintain the Christ-given command of "penance" as necessary for all unto salvation. When we consider what rigorous penances others have performed for the love of Christ, shall the light ones of today be too much!

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Fiction

Six O'Clock Mass

What Has Gone Before

It is now Communion time at the six o'clock Mass in St. Jude's church. Each of the nine regulars at this Mass have their own special intention as they receive Our Lord. "For the next half hour the circuit of heaven was busy." At this point the author receives a word from St. Jude reminding him not to become too involved with the creatures of his imagination so that he misses the great Lesson of the Mass.

11. A Pope To The Rescue

ANTHONY Sarto, who was a live wire from nine in the evening until three in the morning with the dance band, was not so lively at the six o'clock Mass on this December Day, 1948. Physically present, he knew he was also in a spiritual tangle. As he was thinking of giving daily Mass up as impossible, he began to take note of a redheaded Irish girl who smiled a lot at God. She knelt in a pew forward to his left and she paid attention to the Mass. He didn't. Whether she could be set down in the golden book as an actual grace to keep him coming to Mass is a problem for theorists in theology; no practical pastor would have denied it.

Mary McGuinan never dreamt that the eyes of an ex-seaman named Anthony Sarto feasted on her beauty and innocence while she said her prayers. She looked angelic compared to the denizens of the dance floor who wanted to mix Tony with their early morning drinks. Sid Weizman knew their game and roared at the way they leaned over the orchestra pit and made eyes at Sarto. As he explained to one strapless-gowned graduate of a finishing school, "Go chase yourself. You make no time with Tony."

One morning at Mass a week later, Tony, with his head resting on his hands, slept and dreamed of a beautiful redheaded Irish angel

floating heavenward on a star. Then came the crash. Tony, not the girl of his dreams, had fallen. The General and John Lecky, who carried him to the vestibule, were completely ignored when Tony came to and looked into the anxious eyes of Mary McGuinan, who held his hand and said with a soft voice, "Are you all right now?"

Tony nodded.
"You fainted," she said.
"I'm sorry," said Tony, and he was, too. He told Father James so on Saturday afternoon at Confession. "Father," he said, "I really didn't faint. I fell asleep and knocked myself out on the bench." "That's no sin," assured the experienced priest, who knew a sin when he heard one.

"But Father, you don't understand," protested Tony. "I feel like a sneak. I've been wanting to meet that girl again—I saw her once at the U. S. O.—and I met her this way. Some day she'll find out."

"Are you sorry you met her?" asked the amused priest.

"I should say not. After what I've seen on the dance floors, she's something out of this world."

"Say three Hail Marys for your penance," growled the priest, forcing the gruffness into his voice, lest the young man know he was laughing at him.

Dan McGuinan noticed that his Mary was getting a little later each morning coming home from church.

When he wanted to know anything he didn't mumble. "Who," he asked bluntly after Mary put his bacon and eggs in front of him, "is the young fellow bringing you home from Mass?"

Mary, with a slight blush, nonchalantly, of course, answered, "Tony Sarto. He's a musician. He goes to six o'clock Mass every day."

McGuinan's eyes didn't blink as he looked into hers. "An Italian?"

Mary's eyes flashed a little. "Of course."

Said McGuinan, "I don't like Italians."

"Listen, Dad," and now Mary showed fire in her eyes, "he's a good kid who's had a rough time, and his folks are poor and he works all night and still comes to Mass."

Challenged McGuinan, "I don't like Italians. They are bad citizens." She knew what that meant. They had not backed the McGuinan ticket in the County Committee.

"He's as American as—as you are. He was in the Navy and plays the organ and the accordion," shouted Mary, warming up for the fray.

"An organ grinder, hey?" mumbled McGuinan, as through his blink he noticed Mary's fury rising. "And I don't like sailors." Had he himself been a sailor, McGuinan would have detected signs of a hurricane.

"And just what's wrong with sailors?" Mary put her hands on her hips as she spoke.

"They're—they're too mushy," mumbled McGuinan.

"Tomorrow," and these were the harshest words Mary ever used to her father, "you can get your own breakfast and—and I—"

Then, not trusting herself, she hurriedly left the room.

Dan McGuinan thought of other things than business and politics that morning. In the evening, he brought Mary flowers. The peace offering was coldly received. The evening meal was eaten in a silence only interrupted by a "please pass this" or "please pass that."

"I'll be home late," Dan volunteered as he left the house. He propelled his protuberance downtown, where he knew he'd find John McGowan, his fellow Hibernal wake. At a bar of ex-athletes and politicians he bought McGowan a drink. As they fingered the glasses,

Msgr. Sheehy—Rear Admiral

THE promotion to the rank of Rear Admiral of Rt. Rev. Maurice S. Sheehy, head of the department of religious education at the Catholic University of America, just announced by the Navy Department, marks the first time in naval history that a Catholic priest has been advanced to flag officer status.

Monsignor Sheehy held the rank of Captain in the naval chaplain corps during World War II. He received a leave of absence from the University in February 1941 and served for over five years in active war theaters on the USS Mississippi and the USS Saratoga. He is the author of "Dear Sara," a tribute to the Saratoga before she became an atom target at Bikini. He received one citation, six battle stars, and a bronze star for his service in the Pacific.

Msgr. Sheehy is the author of our serial story "Six O'Clock Mass."

Dan asked, "Did you ever hear of a Weizman orchestra?"

"Of course," said John. "It's down at the Palace. It's the best in this part of the world."

"I've a fancy to hear them," said Dan. McGowan was never surprised at a mission from Dan McGuinan.

"It's too early to go there now. Let's go to the Moose and drift down about eleven-thirty. I didn't know you liked that kind of music."

"I don't," rasped Dan.

After shaking hands at the Moose Lodge with mail carriers, employees of the Board of the Public Works, and many others who believed that a woman's place is in the home, Dan McGuinan was steered by McGowan to a table in the ornate dance-dining room of the Palace.

"The women are dolled up like movie queens," said Dan. "Some of them are old enough to be in bed and they've been missing their beauty sleep all their lives."

When the dancing stopped, Sid Weizman announced, "Our accordionist, Anthony Sarto, will now entertain you."

Sarto, Dan admitted to himself, was good-looking in an Italian sort of way, but he liked a young man with ruddy complexion. Since the war Tony had acquired a night club pallor. Dan followed the music with keen interest. It had more heart in it than most stuff coming over the radio. A kindly fate prompted Tony to play "When Irish Eyes are Smiling." He made the accordion sing and the orchestra went up in the McGuinan, if not in the Hooper, rating. Tony swung into an Italian sonata. Dan beat time with his fat fingers.

Then, an antique blonde, propelled by too much champagne, dashed over to kiss the young musician.

"I've seen enough," said Dan. "Let's get out of here. I still don't like Italians. I don't like Italians who get kissed by drunken hags old enough to be their mothers."

Mary kept her word. She did not show up for breakfast. As a matter of fact, she and young Sarto had headed into a diner. They both liked the idea of breakfast together.

Dan was pretending to read the newspaper when she came in. He would practice politics at home.

"Mary, darling," he said as she stood defiant, "I'm sorry you're mad on me. No man ever had such a wonderful daughter as you."

"What's on your mind?" asked the suspicious child.

"You've had a lonesome life, but some day God will send you a fine husband, and I'll have grandchildren here to play with, God willing."

Mary held her peace.

"But," and Dan raised his voice, "I don't want any Italian grandchildren, and I don't like that Sarto fellow who gets himself kissed every time he plays his music box and—"

"That's not true," interrupted Mary, her bosom heaving. "Tony's good and—and he's good. He's never even made love to me. He's never taken me out, and you—you're terrible." Then came the flood of tears.

Dan and Mary slammed doors the rest of the morning. Before luncheon time she went out of the house on foot leaving her car in the garage. Dan picked up the phone and called Father James.

"Could I see you before you rest?" asked Dan. "I'm distraught."

It was the first time Father James ever heard of McGuinan being distraught or anything faintly resembling a condition in which he had not a plan or a strategy. Father James told him to come right over. It would be worst skipping his afternoon siesta, he thought, to hear this. Dan was there quickly.

"I don't want to be selfish, Father," McGuinan protested. "That Dago—I mean Italian—follows her home like a little puppy dog and I won't stand for it."

Father James could have told him he was a selfish old curmudgeon and could have made a speech on the possessiveness of Irish parents, but he took a wiser tack.

"Does the name Sarto mean anything to you?" Father James could be mysterious at times.

"No!" said Dan with emphasis. "Neither does Capone, Bacigalupi, or Baloney. Italian is Italian."

"And many of them are saints, and some"—Father James hesitated—"are Popes."

"There's no man living more loyal to the Pope than Dan McGuinan," said the ex-Senator. "I'd die for him."

"Once upon a time," Father James continued in fairy tale fashion, "There was a young priest by the name of Sarto who came from a poor, a very poor family. He loved the poor—and music, too. Then he was made Bishop of Mantua, where he also loved and served the poor, and one day he was named Cardinal Patriarch of Venice."

"Well, somebody had to take the job," Dan was not moved.

"There he was so kind he pawned his ring and pectoral cross to

help the poor. One day he went to Rome, buying a round-trip ticket because it was cheaper, but he never came back."

"Why not?" snapped Dan.

"Because," said Father James with dignity, "he became Pope—Pope Pius the Tenth, a great Pope and such a holy man that he will soon be canonized as a saint."

Light began to break on Dan McGuinan. "Do you think this—this boy might be related to him?" asked Dan cautiously.

"His grandfather and the Pope, I have heard, were first cousins," Father James answered, thus pulling the rug out from under the feet of ex-Senator McGuinan, "and you ought to be proud to have young Sarto come into your house."

The next morning Mary came home from Mass alone.

"Where's your friend?" asked Dan.

"I don't know. First time he's missed."

Then Dan made inquiries; for sure he had done wrong to a cousin of the Pope. That evening he had an unpleasant surprise for Mary.

"Mr. Sarto, Tony's father," he told her gravely, "died this morning. That's why he wasn't at Mass."

Mary's face showed her grief.

"And if you will forgive me for making a fool of myself," said Dan, "I think we should both go to see the Sarto family this evening. I'm damned sorry for what I said about that boy."

Mrs. Sarto had never met Mary, but recognized her. She swept her into her arms and, weeping, said, "Tony said you would not forget us." Dan and Tony shook hands for the first time.

After the funeral of his father, Tony Sarto became a regular visitor.

Continued on page 15

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This ad is sponsored and paid for by the "Friends of the Trappists," a group including Bishops, Priests and laymen, who for over six years have striven through paid advertisements in Catholic publications, to make the Trappists better known and appreciated.

Please make your checks payable to VERY REV. PAULINUS LEE, O.C.S.O. Those who are more blessed with the goods of this world are requested to be as generous as possible with their checks; all readers are asked to send at least \$5.00 if possible, or send something, even if it is only a widow's mite! Grateful to God for the good which comes to the souls of their Benefactors, the good Fathers and Brothers will not cease to pray for you now and after your death!

VERY REV. PAULINUS LEE, O.C.S.O.

o Jo Friends of the Trappists
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Dear Father Paulinus:

Please accept my donation enclosed to help build Our Lady of Joy Monastery.

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All donations will be grouped and forwarded to Father Paulinus and will be promptly acknowledged.



My gift to Mary during This Marian Year!

'I Joined The Church Because I Had To'

"WHY?"

That's what they ask me. "Why did you join the Catholic Church?"

For once in my life I know the answer completely. Many things I've decided definitely, only to wonder afterwards what ever made me do it. This time I'm sure.

And the answer may be a disappointment to you. For it is not cake-icing-and-candles. It's plain brown bread. Not emotional. There is no glow connected with this answer. No inner light that shines in my eyes forever. I didn't become a new person after my first Communion. I didn't walk out of the church on air.

It's probably because it's me. I'm not the emotional type. Had I approached Catholicism from a sentimental point of view, glowing with sweetness and joy, I would have mistrusted my decision. For knowing me, the glow would have faded one day and with it my desire to belong to the Church.

So I didn't become a Catholic because I longed to be one. I joined the Church because I had to.

The Real Thing

Christ laid down some specific commandments for those who wish-

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Strange as it may seem, many suffer the distressing symptoms of Nervous Stomach but don't know it! Many think that gas pain, simple nausea (upset stomach), belching, bloating, and heaviness after meals is due to acidity. Actually the case may be Nervous Stomach which no amount of antacids or baking soda can help. That's when it's smart to use ALLIMIN. ALLIMIN has brought Nervous Stomach relief to people of all ages. You, too, must get wonderful relief or your money back! Don't suffer. Ask your druggist for ALLIMIN in the blue and red package. Over one-third billion ALLIMIN sold to date. Get it today.



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ed to follow Him. Among those commandments was the one about Communion. I know that His is the way to salvation and that to follow that way, I must do what He commanded. Other churches serve the Last Supper a few times each year. But gradually I came to see that Communion was more than a commemoration, more than retaining and participating in a tradition in memory of that last night nearly 2,000 years ago. It was the receiving of the actual Body and Blood of Christ and only the Catholic Church preserved this great and mysterious sacrament. Only her priests had this God-given grace to make the change from bread and wine.

If I truly followed Christ, I must receive Communion. Only Catholicism offered it as He intended it to be.

I joined the Church because I had the obligation to God and the duty which each man owes the Creator. I did not want to join. Had it been possible to follow my wishes, I'd have nothing to do with any system curbing what pleasures there are in our brief lives here on earth. But I could not face God at the end of my natural life knowing what I should have done and ignoring it throughout my days.

I procrastinated. You know that. But eventually I made my profession of faith. I was glad and happy that day and have been ever since. But not as so many converts whom I know through their stories. I envy them. Somewhere they were given spiritual joy that seemingly has never left them. Not so with me. My happiness is the very natural one of relief that a decision has been made and satisfaction that it was the right one to be made.

Communion is a great privilege. It is also to me a sacred duty. Confession is the most worthwhile yardstick for sanctity I ever imagined. For me it is also the most difficult task I've ever done.

For Those Outside

At first this lack of heavenly bliss worried me and I went anxiously to find out what was wrong. I'm told it is more than all right. Emotions are untrustworthy, the will is not. Emotion will eventually let you down in many cases, doing one's duty won't. So it doesn't bother me any longer. I'm contented, more than satisfied, and spiritually stronger because of the supernatural help God always gives in His sacraments. My emotions wouldn't accomplish half what my determination has secured.

A Word To Non-Catholics Religion And The Schools

MICHAEL MONDAY

IN 1787 Congress adopted a measure known as the Northwest Ordinance, which said in part that "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

That's a noteworthy declaration—one, indeed, that would send many an eyebrow shooting toward the ceiling if Congress were to pass it today. "Religion being necessary to good government, schools shall be encouraged."

Today one would be tempted to ask, "What has religion to do with the schools?" But in 1787 there was no question about it, for most of the schools of that day were parochial schools, supported and managed under Protestant auspices.

In those days, the Episcopalians, Quakers, Presbyterians, Lutherans, Moravians, Dutch Reformed, had grade-schools and academies just as we Catholics have today. It was the most natural thing in the world for our colonial Congressmen to think of schools as tutors in "religion, morality, and knowledge."

Notice too that the Government was not to conduct schools but to "encourage" them, for at that time education was in the hands of private citizens—churchmen for the

most of all the undeniable duty I had toward my God which could only be fulfilled in Catholicism. Every person is different. What would affect me would not matter to the next person. And there are many paths to Heaven. Mine seems to have more rocks than the velvet green sod of some converts, but it has occurred to me that I put them there myself. My mother used to tell me when I was young that I was my own worst enemy. The

older I get, the truer that becomes. And I think it is true not only of me but of many of us.

Six O'Clock Mass

Continued from page 14

tor at the McGuigan breakfast table, and Dan and Mary had dinner once a week at the Palace.

Sid Weizman got the word and the look of her first night she was there with her father. About twelve o'clock he whispered to Tony Sarto, "Go over and dance with her." Then he ordered a Strauss waltz. As the two began to glide, the floor gradually cleared—the other dancers became spectators.

This became a feature every time she was there, and Dan McGuigan was very proud of his Mary and anxious to see the waltz begin.

Much as he tried to keep it a secret, except for two or three hundred people he might have accidentally told, it got noised about that Senator McGuigan's daughter was going to marry no less a person than a third cousin, once removed, of a Pope.

Mary wanted the wedding at the six o'clock Mass, first because she had had her happiest hours there, secondly because she wanted to have the wedding Mass offered by Father James, and also because, so soon after Mr. Sarto's death, she wanted a quiet wedding. It occurred in June 1947.

And at the Mass, Father James turned from the altar to the young couple right after the Pater Noster, and prayed:

"Be favorable, O Lord, unto our prayers, and graciously protect this ordinance whereby Thou has pro-

vided for the propagation of mankind; that what is now joined together by Thine authority may be preserved by Thy help.

There was a wedding breakfast at the Palace—kindly speeches by Sid Weizman, Father James and Ambassador Stoneleigh. After much blinking and mumbling through the morning, Dan McGuigan made the best speech of his career, in which somehow he wrapped the Stars and Stripes, the flag of Ireland, and the Papal Flag around a red-head and a dark-complexioned son of Italy, closing on a refrain from an ancient Irish song:

GOD BLESS THE DEAR OLD POPE (From "Six O'Clock Mass," copyright 1952 by Maurice S. Sheehy, Farrar, Straus and Young, Inc., New York, publishers. Book cost, \$2.75.)

Like the man who bought the Olds, I know what I'm talking about. I went through it all myself.

Spirit Of Lent

Continued from page 1A

for her Lenten Masses. For instance, on Wednesday of the Fourth Week, we read the dramatic account of the cure of the man born blind, an intensely human incident which ends with this simple man's soul-stirring profession of faith in Christ's divinity. "Jesus found him (after the Pharisees had cast him out of the Synagogue) and said to him, 'Do you believe in the Son of God?' He answered and said, 'Who is He, Lord, that I may believe in Him?' And Jesus said to him, 'Thou hast both seen Him, and He it is who is talking to thee.' And he said, 'I believe, Lord!' And falling down, he adored Him."

Then there is the scene at Jacob's well, where Our Lord reveals some of His wonderful truths to the Samaritan woman. He tells her that the true worshippers of God must worship Him in spirit and in truth; that He Himself is the long-awaited Messiah; that in Him we will find fountains of living water, springing up into life everlasting; that His whole mission on earth (He calls it "His food") is to do the will of His heavenly Father.

We also find the touching account of the raising of Lazarus from the dead, and of Magdalen's tears of repentance, which brought from the lips of Christ those consoling words, "Many sins are forgiven her, because she has loved much."

On the Saturday in Passion Week, we see Our Lord's last heart-breaking attempt to convince the Jews of His divinity. In this magnificent scene, we hear Him say: "The hour has come that the Son of Man should be glorified. Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, it remains alone; but if it dies, it brings forth much fruit. He that loves His life shall lose it; and he that hates his life in this world, keeps it unto life eternal. . . . And I, if I be lifted up from the earth, will draw all things to Myself."

What tremendous food for thought! No wonder that the Church urges our attendance at daily Mass during this Holy Season. True some of us will find it impossible to attend Mass daily; moreover, the priest does not always say these "ferial" Masses, as they are called. But at least we can take some time out during the day and read through the text of the Mass for that day, in a thoughtful and prayerful spirit.

If you do not have at least a Lenten Missal, make it a point to get one; they are not too expensive. It will be an invaluable aid to living in the spirit of Lent, for it is there that you will find powerful motives for persevering in your fasts and other penances. Then Lent will not be just something to "put up with" for 40 days because the Church imposes it; rather, it will become a truly holy season, a time of deep spiritual peace and joy, and a real preparation for the glorious Resurrection of Our Saviour on Easter Sunday.

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—Mrs. H. K., Pennsylvania
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—Mrs. H. B., Pennsylvania
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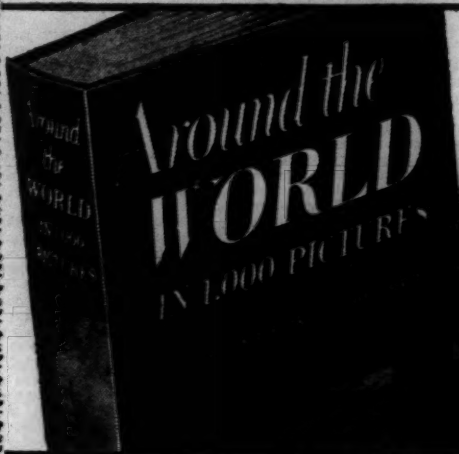
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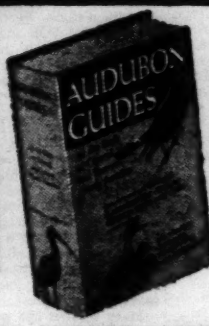
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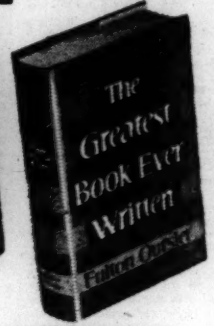
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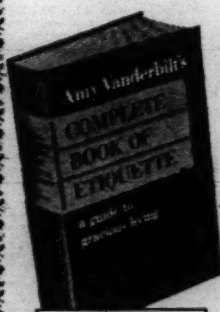
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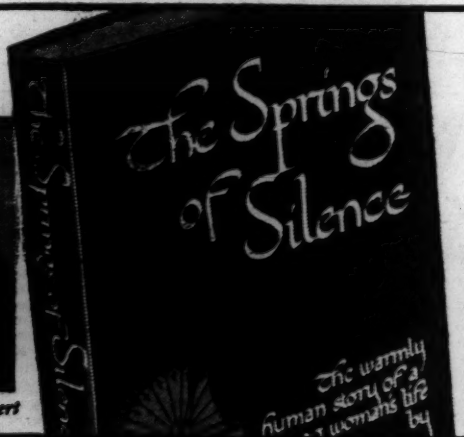
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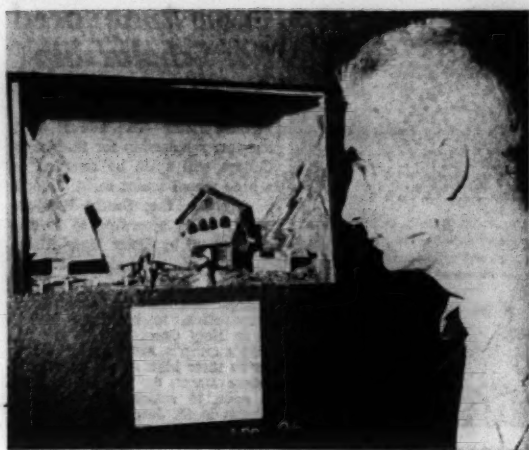
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MODEL FOR "PEER GYNT" — Professor Paul Jacques Grillo of Notre Dame's architecture school inspects one of twenty-one model stage sets built by students in his "Studies in Color" course. The architecture students selected scenes from Ibsen's play, "Peer Gynt." Developing artistic imagination in the student architect is an important as sound engineering training, Grillo says.

'The Vanishing Irish' Book Club Selection

New York—The *Vanishing Irish*, the best-seller edited by the Rev. John A. O'Brien of the University of Notre Dame, is the book-of-the-month selection of The Irish Book Club of America according to an announcement by Devin A. Garrity, Director of the Irish Book Club. No serious study of the Irish in recent years has received the acclaim of critics on both sides of the Atlantic which has been given to *The Vanishing Irish*, Garrity said.

The book is a friendly and sympathetic probing of the causes of the strange decline of the population in Ireland as well as the failure of the Irish in America to increase in the same proportion as other national groups. It is a symposium embodying contributions from sixteen noted Irish writers, all of them characterized by a kindly and sympathetic attitude toward the Irish people and by a willingness to face disturbing facts with candor and honesty.

The Vanishing Irish has stirred widespread interest throughout Ireland. The Irish Times, a leading Dublin newspaper, is printing the book in serial form. Reports from Ireland indicate that the leaders of the Irish republic, as well as the people generally, are thoroughly aroused to the danger facing them and are studying constructive measures to remedy a

situation threatening the very existence of the Irish people.

McGraw-Hill and Company of New York, publishers of *The Vanishing Irish*, report that the first large printing has been exhausted and a second edition soon will be off the press.

'Detective Story' Opens Feb. 26 In Fort Wayne

"Detective Story" will open on the stage of the Fort Wayne Civic Theatre Friday, February 26, continuing Feb. 27, 28 and March 3, 4, 5 and 6.

Comparable with "Mister Roberts," which dealt with life in the Navy, "Detective Story" is concerned with life in a New York City police station. It is not a "who dunnit" or a mystery play, but an intense, vivid and completely realistic story of the happenings between the hours of 5 and 9, when petty thieves, crooks and hoodlums come to grips with hard-working, law-enforcing cops.

"Detective Story" is strictly adult entertainment; it is not for the meek and the weak. It's an honest and factual account written by the brilliant American playwright, Sidney Kingsley.

N.D. Architecture Students Use Ibsen's 'Peer Gynt' As Basis For Stage Sets

Notre Dame—A play written 87 years ago by Henrik Ibsen would seem to have little relationship to the training of the modern architect. But twenty-one Notre Dame architecture students have designed and built miniature stage sets for "Peer Gynt" as a project for a course called "Studies in Color."

Professor Paul Jacques Grillo asked his students to read the Ibsen fantasy and to listen to the music of Edvard Grieg. Once familiar with the work of the two Norwegian masters, each student selected a scene from the play. The assignment first called for a sketch and then a model stage set. The results of their work,

twenty-one colorful stage settings, currently are on exhibition in the Notre Dame architecture school. The models were judged by the architecture faculty on the basis of their color design, lighting and overall composition. The winning stage set, designed and built by Charles J. Gulde of Amarillo, Texas, is equipped with a series of push buttons providing several variations in lighting.

Professor Grillo, who has painted a Carnegie Hall mural and designed an Alpine resort, believes it is important to develop artistic imagination in the architecture student along with sound engineering training.

"The architect is, above all, an

artist," Professor Grillo says. He contends that there has been "too much emphasis" on purely technical training. He laments the fact that so many people regard the architect merely as a technician.

"At Notre Dame," Grillo says, "we are trying to train architects who are creative artists in their own right. Buildings are, after all, the living expression of the personality of the architect who designed them, mindful of the needs of the people who are to live and work in them."

Dan O'Herlihy To Star In Radio Drama On WOWO

Fort Wayne — Dan O'Herlihy, whose dramatic genius and artistic power have made him outstanding on screen and radio, takes the role of an actor in "The Hour of St. Francis" drama. "The Play Is Over." The story will be heard at 10:45 a.m. Saturday, February 27, over Radio Station WOWO.

He enters the scene as Genesius, the leading comedian of Rome, a man with the world at his feet. That world begins to crumble when a friend of his defies the Emperor Diocletian. The ruler condemns the defiant man to death, and then orders Genesius to write and take the leading role in a play which will make a laughing stock out of all his friend had believed. In order to portray the character perfectly, Genesius begins a study of the most hated people in Rome.

When he finally presents the play, comedy turns into stark drama, and Genesius the comedian becomes the man who dares to exchange the applause of Rome for a greater glory.

126 Cardinals, Bishops Expected At Lourdes

Paris (NC)—Twenty-six Cardinals and more than 100 Bishops are expected to visit the shrine of Lourdes this year, according to Bishop Pierre M. Theas of Tarbes and Lourdes. He gave this information at a conference of French diocesan pilgrimage directors which he attended after having recovered from a long illness.

Dalton McAlister, popular Fort Wayne attorney, who had the role of the Captain in "Mister Roberts," has been cast in the starring role of Detective McLeod.

St. Francis College To Give Musical

Fort Wayne — A musical comedy, "Girls Will Be Girls," will be presented at St. Francis College, February 28 to March 1. It is being sponsored by Kappa Phi Omega Sorority.

Lead roles in the show will be portrayed by Agnes Hart, Marilyn Huhn, Cecilia Weaver and Socorro Dulce. Others in the cast are Jackie Sollers, Barbara Shapr, Mary Lois Meyers, Madonna Linder, Lea Govert, Louise Hinders, Mary Jane McCarthy, Mary Harnett, Patricia Rozina, Marge Snyder.

Directing the comedy is Sister M. Clarinda, O.F.S., head of the music department at the college.

Parish Socials

Leopoldville, Belgian Congo (NC)—Father Emile Kavimbwa, pastor of the Lusaka parish, has killed 16 lions since he was named to the post in 1950—but not as a sport. Protecting his parishioners and their plantations against wild animals is considered part of the parish's social program.

Hesseville Rosarians Meet

Hesseville—The next meeting of the Rosary Society of Our Lady of Perpetual Help church will be held on March 10. Mrs. Hubert Kruzan, N.O.D.L. deanery chairman, will speak on "Poison for Sale."

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At Our Lady Of Hungary, March 7

Vaughan Williams Mass Feature Of Sacred Concert In South Bend

South Bend—The South Bend Deanery Polyphonic Choir will present a concert of sacred music in Our Lady of Hungary, 800 West Calvert street, here, March 7 at 4 p.m.

The featured work of the program will be Ralph Vaughan Williams' Mass in G Minor for double chorus, soprano, alto, tenor and baritone soloists.

Several motets from the great schools of polyphonic music will also be presented. They include "Si Montem in Ambulem" by Christopher Tye; Palestrina's "Panis Angelicus," Vittoria's "Ave Maria" and "Only Begotten Son" by Gretchaninoff.

An interesting feature of the program will be the organ prelude and postlude composed especially for the occasion by Carl Mathes, noted composer, organist and teacher.

Another Mathes composition, "Salve Regina," will also be sung by the choir. This composition has been dedicated by Mathes to the Rt. Rev. Msgr. John Sabo, pastor of Our Lady of Hungary.

Soloist for the Williams' Mass will be June Siegmund, soprano; Marjorie Narducci, contralto; Robert Ruetz, tenor and John Cassidy, baritone. John Fitzhenry will ac-

company the group and Dudley Birder will direct.

Birder is choir director at St. Joseph's church, here. Fitzhenry teaches vocal music at Central

Junior high school, here and is director of the Bendix Male Chorus. Formerly, he was organist and choir director at St. Mary's church, Michigan City.



SOLOISTS FOR CONCERT—Shown in photo are the soloists of the South Bend Deanery polyphonic choir. Left to right, Bob Ruetz, June Siegmund, John A. Cassidy and Marjorie Narducci. The choir, composed of representatives of the various parish choirs of South Bend is directed by Dudley Birder. — Photo by Ted Mroczkiewicz.

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February 28, 1954

Fort Wayne Edition
OUR SUNDAY VISITOR

5A

Incorporated In 1855

St. Mary's College Marks 99th Year

Notre Dame — St. Mary's College, here, the first legally authorized Catholic women's school in the United States, will commemorate on February 28, the 99th year since the articles of incorporation and state charter for the school were issued under the laws of Indiana. Next year the noted women's college will celebrate the centenary of its establishment at Notre Dame, just west of the University.

Begun as an academy for girls in Bertrand, Mich. in 1844, the school was started by four young French Sisters of Holy Cross who had come to the Indiana frontier the previous year to assist the priests and brothers who had founded the University of Notre Dame in 1842. The Sisters established their own girls' school six miles north of Notre Dame at Bertrand, which was chartered by the State of Michigan in 1851.

The Sisters of Holy Cross also served as teachers for Indian missions in both Indiana and Michigan while the academy grew under a staff of additional nuns from France and American novices. But the Sisters came to realize that Chicago was fast replacing Bertrand as the area's population trading center, so in 1855 the young school was moved to its present site north of South Bend, which was close to convenient rail transportation to Chicago.

On 600 acres of land obtained through the aid of Rev. Edward Sorin, founder of Notre Dame, the Sisters of Holy Cross began to build their new school. It was on February 28 of that year that the Indiana charter was granted to St. Mary's and since that time the physical growth of the campus has continued to keep pace with the academic development of the fully accredited women's college.

Just last month ground-breaking ceremonies were held for a modern science hall to be completed within a year, and plans are now under way for the construction of a spacious fine arts building.

Sister M. Madeleva, C.S.C., current president of St. Mary's College, is a world-renowned poet and educator of women. Under her guidance St. Mary's established the nation's first Graduate School of Sacred Theology for laywomen and Sisters in 1944.

The master's degree and doctorate in Sacred Theology are both offered in this pioneering graduate school, now just ten years old. The School of Theology received the approbation of Pope Pius XII the year of its founding.

Dedicated to the "whole woman," and to what she is and what she can become, St. Mary's maintains high standards of instruction in the more than twenty departments of the College, including a school of nursing. Limiting its student body to approximately 750 young women, representing 36 states and 8 foreign countries, St. Mary's combines the broadening influence of association with students from all parts of the world with the closely-knit family atmosphere of a small resident college.

Marriage Institute Opens At Notre Dame; Trade Conference Opens In May

"Whom to marry and how to conduct a Christian courtship are two of the most important questions a young man faces," the Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, declared at the opening session of the University's Marriage Institute of 1945.

Father Hesburgh reminded more than 500 Notre Dame seniors and graduate students that "the weaknesses which spoil marriage are present in the character of people before they marry. If a young man makes an intelligent and prudent choice of his life partner, he has taken a long step toward insuring a successful marriage," he said.

"The conduct of courtship can set the tone for married life," Father Hesburgh asserted. "A good courtship is the only way of determining that two people are well suited to each other and willing to work together for life in the partnership of married love," he said.

James P. Giles has been elected president of the Xavier University Club of Fort Wayne succeeding Thomas E. O'Connor. Daniel L. Kelly was elected vice-president; Robert Weigand, secretary; Arnold B. Corsemeier,



GARY NURSES RECEIVE CAPS — At the annual capping ceremony in Holy Angels church, Gary, 36 preclinical students of the Mercy Hospital School of Nursing received their caps. The Rev. Otto Mueller, C.P.P.S., hospital chaplain, officiated at the ceremony. Shown above are the officers of the class, (left to right): Hazel Holmes, treasurer; Josephine Cammarata, secretary; Mary Kohley, president, and Barbara Burke, vice president.

College And School News

treasurer. They will serve one-year terms.

Notre Dame's seventh annual World Trade Conference will be held on May 18 it was announced by Wesley Bender, professor of marketing and conference chairman. "Sales and Sales Promotion Abroad" will be the theme of this year's sessions, Bender said.

More than 150 businessmen engaged in exporting activities attend the annual conference which is sponsored by the Department of Marketing of the University's College of Commerce. Talks and panel discussions deal with the various aspects of foreign trade including advertising, sales and sales promotion, finance, packaging, transportation and insurance.

"Mood Indigo" was the theme of the annual Freshmen formal dance which will be held February 26 in the Louis XIV Ballroom and Stapleton Lounge at St. Mary's College, Notre Dame.

Institute For Seminaries

Perryville, Mo. — (NC) — A Seminars' Institute of the Confraternity of Christian Doctrine, the first such institute for seminarians in this country, was held at St. Mary's of the Barrens here. Speakers included Father John E. Kelly, assistant national director of CCD in Washington, D. C., and three diocesan CCD heads.

Korean Orphans Benefit From Magazine Sales; Alumni Elect Officers

Invitations have been issued to the members of the freshmen class, the faculty and the student council.

Destitute Korean children will benefit from the current subscription drive of *The Catholic Boy*, published by the Holy Cross Fathers at Notre Dame. The Rev. Frank Gartland, C.S.C., editor of the popular youth magazine, has announced that 20% of subscription receipts will be earmarked for starving and homeless children of the war-torn land.

"If each of the 70,000 subscribers to *The Catholic Boy* would sell just one subscription, (\$2.50)," Father Gartland points out, \$35,000 could be raised for Korea."

Dr. Ludwig Von Mises, internationally known authority on business cycles, gave a series of three lectures this week on "The Economic Role of Capital" to students in Notre Dame's College of Commerce. The Austrian economist currently is a visiting professor in the Graduate School of Business Administration at New York University.

Exam Announced For Scholarship To St. Mary's

Notre Dame—The annual \$450 one-year scholarship for St. Mary's College will again be awarded to a high school senior in St. Joseph County by the South Bend-St. Mary's Club, according to an announcement by Sister Mary Alma, director of admissions at St. Mary's.

Applicants for the competitive examination, to be given March 20 in Holy Cross Hall on the St. Mary's campus, must apply by letter to their high school principals before March 6. The scholarship is open to senior girls of high schools in St. Joseph County who rank in the upper half of their class, and can present sixteen units of qualified high school work as required by the college. They must also have the recommendation of the high school principal as to personal character and ability to do college work.

Approved applicants will be notified by St. Mary's College of their eligibility to take the examination before March 13. The winner of the scholarship and an alternate will be notified of their status before April 1.

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Fort Wayne Deanery C.Y.A. Day Of Recollection, Conference March 7

Fort Wayne—The Rev. Fred Westendorf, spiritual director of Central Catholic high school, will serve as retreat master for the March 7 day of recollection of the Catholic Young Adults of the Fort Wayne Deanery.

Deanery C.Y.A. members from Fort Wayne, Huntington, Garrett and Decatur, will attend the 8 a.m. Mass at the Cathedral of the Immaculate Conception after which a breakfast will be served in the Cathedral gym.

The first conference will be held at 10 a.m. at St. Mary's School Auditorium with other conferences scheduled at 10:45 and 11:15 a.m.

Dinner will be served about 12 noon at the Cathedral gym, with the final conference following at 1:30 p.m. in St. Mary's School Auditorium. This will conclude the day of recollection part of the program.

An election of officers will be held during the conference set at 3 p.m. in St. Mary's and supper will be served at 5 p.m. at the Cathedral. The program will conclude with the presentation of two one-act plays by the Fort Wayne Catholic Young Adults at 8 p.m. at the Cathedral gym.

The Huntington District will be host for the Deanery Easter Dance in SS. Peter and Paul auditorium, Huntington, on Sunday, April 18.

Inter-district activities have

been scheduled as follows: April 25—Garrett at Huntington, St. Mary's auditorium; May 6—Huntington at Fort Wayne, Cathedral auditorium; May 9—Decatur at St. Mary's auditorium; June 13—Decatur will host Fort Wayne at a lake outing.



PLAN DAY OF RECOLLECTION — District presidents of the C.Y.A. formulated plans for a Day of Recollection to be held in Fort Wayne on March 7. Pictured are (left to right) seated: Ruth Bir, Huntington district president; Dorothy Hathaway, Decatur district president; Betty Horstman, Garrett district president, and John A. Devine, diocesan C.Y.O. president. Standing: Stanley Hudelson, Fort Wayne C.Y.A. president, and Tom Hunkler, Fort Wayne Senior C.Y.A. president. — Fort Wayne News-Sentinel photo.

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Indianapolis Cops K. Of C. State Basketball Title

Indianapolis—Indianapolis Fatima Knights of Columbus Council scored 11 points in the last two minutes of the final game of the 9th Annual K. of C. Indiana Basketball Tournament this week to beat Haubstadt, 57-48, and cop the state crown for the third year in succession.

Fatima thus retires the James J. Mallon Memorial Trophy.

The local Knights slammed Gary, 73-23, to gain the final battle while Haubstadt tripped Huntington, 65-46, in the other semi-final tilt.

Haubstadt had pulled to within one point of the Fatima team 46-45, when, with two minutes to go, the locals pulled out all stoppers and convincingly clinched their third straight championship.

Huntington walked over Gary in the consolation fray, 56-37.

Lloyd Emge, Haubstadt, received the sportsmanship award from K. of C. State Secretary Edward Dowd in ceremonies at Pius X Council here following the tourney.

All-tourney team honors went to Bowman, Vincennes; House, Vincennes; C. Barton, Marion; Emge, Haubstadt; Neu, Fatima; Jensen, Fatima; Bullock, Haubstadt, and E. Schuler, Jeffersonville.

K. of C. officials present for the meet included State Athletic Chairman Adrian Broderick, Anderson, and Tournament Chairman Anthony Conciella, Indianapolis.

Noll Scalps Tolleston For Tenth In Row

By JOHN A. CENGEL

Hammond—The Noll Warriors ended their scheduled season in a blaze of glory as they downed highly-rated cross-town rival, Gary Tolleston, 58 to 39. This game was to be the test of Noll's prowess on the courts of the area since both teams boasted 6 ft. 5 in. centers and equally good teams to back them up.

It was a close game during the first half with the Nollites having to come again from behind. They were behind 12 to 10 at the end of the first stanza, but quickly ran up the score until they led 29 to 22 at halftime.

From then on the game became a rout with the final quarter scores reading 42 to 27 and 58 to 39.

Ron Loneski was high with 20 points. Trailing him was big John O'Keefe with 12. Bradtko (Bob) and Joe Kapuscinski got 8 each. The Warriors final and official record reads 15 and 4 with the last 10 wins coming in a row.

Fort Wayne C.C. Loses Finale 65-38

By JOHN YAGGY

In a final test for the Fort Wayne sectional, the C. C. Irish were soundly trounced by the South Side Archers 65-38.

C. C. battled on even terms with the Archers for most of the first quarter, but rapidly fell behind and suffered their worst defeat of the season. South held leads of 12-7, 32-17 and 46-24 at the period ends.

Once again C. C.'s Jim Hall, top city scorer, topped all others with 17 points.

This game ended the regular season with the Irish posting a 10-10 record.

Parish Collects Old 'Specks' For The Needy

Whiting—A collection of discarded spectacles and old jewelry has been conducted during the month in Sacred Heart Parish, here, and will be consigned to the New Eyes for the Needy, Inc., in Short Hills, New Jersey.

The non-profit organization has distributed eye glasses to hospitals in nine states and has worked for better vision among the needy in many countries in the world. Recently, 3,000 pairs of glasses were shipped to India through CARE.



BLESSING OF THE SKIS—High point of the skiing season at Loretto Heights College, Denver, Colorado, is the annual ceremony of the blessing of the skis. Pictured above at the ceremony are, left to right: Miss Elaine Prevaillet of St. Louis, Mo., president of the Loretto Ski Club; Father Robert McMahon, Colorado's Ski Padre; and Miss Sue Hoff of Milwaukee, Wisc.

St. Joe Ends Season With 17-1 Record

South Bend—Like their football counterparts, St. Joseph High school's basketball team wound up the 1953-54 regular season campaign in a blaze of glory this week with a pair of well-earned triumphs. They whipped St. Mary's of Michigan City, 72-37, and St. Paul of Marion, 63-54.

The two victories enabled the

Indians to show a record of 17 wins against one defeat. Coach Francis Curran's cagers' only loss was to Bristol earlier in the season but they got revenge on the Pirates the second time they met. Curran's football team also met with great success, winning nine games in a row.

In routing St. Mary's, Coach Cur-

ran used 13 men and all of them scored at least two points. The Indians hit 27 out of 57 from the field, netting 13 out of 27 in the first half when they led 32-16.

At Marion Dick Pohlman led St. Joseph with eight baskets and eight free throws for 24 points. Larry Varda and Dick Hagye chipped in with 11 apiece. Pohlman, a rugged 6-4 center, controlled both boards on rebounds. St. Joseph led 34-25 at half time.

UN Department Lists Rules For Essay Contest

United Nations, N.Y.—(NC)—The UN Department of Public Information has announced an essay contest, open to members of non-governmental organizations.

Candidates may write on one of two subjects: (1) The role of education in developing national understanding; (2) Economic development and world peace.

Those eligible for the contest are bona fide members, between the ages of 20 and 35, of the following organizations: (a) all national organizations which actively cooperate with the Department of Public Information, with a UN Information Center or with a national UN association; (b) all national organizations which are affiliated with international non-governmental organizations collaborating with the UN.

Catholic organizations eligible are the National Catholic Welfare Conference, the National Council of Catholic Women, and the Catholic Association for International Peace. Also eligible members of national affiliates of the International Conference of Catholic Charities, the International Catholic Migration Commission, Pax Romana, the International Union of the Catholic Press, the Young Christian Workers, The Catholic International Union of Social Service, and the World Union of Catholic Women's Organizations.

College Guild To Hear Bishop Pursley Mar. 14

Fort Wayne—Mrs. Harry G. Hogan, president of the St. Francis College Guild, has announced that the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, will be the speaker at the Second Communion Breakfast at the college on Sunday, March 14.

The breakfast will follow the 9:00 a.m. Mass. Guild members may phone the college for reservations.

Baltimore—(NC)—Dr. Leo H. Bartemeier, Detroit, former president of the American Psychiatric Association and the International Psychoanalytic Association, has been named medical director of the Seton Institute here.

The essays may not exceed 2500 words in length and must be submitted by May 1, 1954. Seven first prizes will be awarded, each one representing for the winner a stay of 4 weeks at UN headquarters in New York. Living expenses and travel costs to and from UN headquarters will be paid by the UN.

The stay in New York will start on September 15 to enable winners to follow the debates of the Ninth Session of the General Assembly. Between six and ten second prizes will be awarded, each one representing a two week stay at a regional center of UN activity, such as Geneva, Santiago or Bangkok.

Fr. Ginder Scores Sentimental Hymns

Boston—(NC)—Father Richard Ginder, editor of *The Priest*, and associate editor of *Our Sunday Visitor*, drew sharp distinctions in a lecture here between sentiment and sentimentality, especially with regard to hymns.

"Sentiment," he said, "is a noble thing, almost a virtue, sparks struck from the soul, while sentimentality is slush, purveyed by multicolored jukeboxes in saloons and poolhalls. Sentiment befits divine worship, whereas sentimentality is an unwelcome intruder."

A director of the St. Gregory Society of America, Father Ginder edits the Society's bulletin, the *Catholic Choirmaster*.

"As is usual with art, we shall see the survival of the fittest," he said. "We are in fact witnessing that process right now in the dedicated relentlessness of the critics gradually withdrawing the sentimental bromides and supplanting them with well written hymns that are worthy of a place in divine worship."

As example of such "sentimental bromides" father Ginder, a fellow in the American Guild of Organists, listed "Mother Dearest, Mother Fairest" and "Mother Dear, O Pray for Me."



Rural Life

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Ashes And Crosses

By Father Francesco

On Ash Wednesday we receive one of the most impressive of the sacramentals. The priest burns the palms left over from the previous Palm Sunday, gathers up the fine black ashes which remains and uses them to mark a cross on the forehead of each of the faithful. As he does so he repeats a thought-provoking admonition, "Remember man thou art dust and unto dust thou shalt return."

The body which we tend to pamper will decay some day and become an insignificant pile of dust. During Lent we strive to give more attention to our spiritual needs and eternal goals and we discipline our bodies with fasting and other mortifications.

It is fitting that the ashes should be imposed on our foreheads in the form of a cross. It was through the cross of Christ that the means of eternal life were restored to us. The example of our crucified

Saviour is one of the strongest motives for our disciplining our bodies and accepting hardships cheerfully.

All too often we take a merely negative view toward lenten mortifications. We think too much about the things we give up and fail to consider the spiritual blessings we gain. The sacrifice of a few pleasures and comforts are not a big price for peace of soul, an increase of grace and better self discipline. Hence, lent should not be a sad season; it should be a time of peace and real contentment.

Folks in the country should understand well these notions of ashes and crosses, of discipline and hardships. Although farm life is not so laborious and rugged as it was in grandfather's day, it is still anything but easy. For example, those who tend livestock must be on the job, morning and night, seven days a week. Responsibilities of this sort strengthen character and contribute to the spiritual development of the individual. Ashes and crosses help us live a more Christian rural life.

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Berlin Conference Revealed Basic Policies Of Moscow

Berlin —(NC)— If the Berlin Four Power Conference has achieved nothing else, it has at least clearly revealed the basic aims of Moscow's policy regarding Germany and Europe. They are:

(1) All of Germany must come under Soviet domination. Unless this condition is met, Soviet Russia refuses to agree to any plan for the reunification of the country now divided by an Iron Curtain. Since this aim of Soviet policy cannot be realized at the present time, Moscow persists in maintaining the status quo. It continues to support the dictatorial communist regime in eastern Germany and all this entails for the religious, cultural and social life of 18 million East Germans.

(2) Soviet imperialism aims at bringing all of western Europe into the Soviet's sphere of influence. Hence, Moscow is unyielding in its opposition to the North Atlantic Treaty Organization (NATO) and the projected European Defense Community (EDC).

(3) Any American influence in Europe must be eliminated.

That Moscow's Foreign Minister, Vyacheslav M. Molotov, despite a

superficially conciliatory attitude and a feigned readiness to make some concessions, saw fit to bare these aims of Soviet foreign policy with almost brutal frankness, is considered by many to be the most significant result of the Berlin conference.

There can be no doubt that this clear exposition of Soviet aims will have consequences — in Germany as well as throughout the free world — whose full extent cannot be measured as yet. But it has already become evident that Molotov's attitude in Berlin has thoroughly undermined the optimism of those circles that dreamt of a basic change in Soviet foreign policy after the death of Stalin and the Beria affair.

Catholics Fear New Storm Of Persecution

Vienna —(NC)— Reports reaching here from Czechoslovakia, Hungary, Poland and Rumania speak of "deep pessimism" among Catholic circles as a result of the failure of the Four-Power Berlin conference.

They fear, the reports say, that the outcome of the Berlin meet-

ing will bring an intensification of the "cold war" which will make it even more difficult for the Church to exercise some spiritual influence.

The present relative calm in the war against religion is feared to be the calm before the storm which, any day, may break loose with greater fury than ever. Some reports say that since early this year plans are in preparation for the "liquidation of the remaining class enemies." These plans are said to include the elimination of all remaining "reactionary" Bishops and priests and the physical destruction of Catholic middle-class families.

Lenten Offering

Continued from page 1A

ments and sweetmeats, they become doubly meritorious.

The diocesan plan is that every wage earner contribute \$1.00 for a membership in the Society for the Propagation of the Faith during the first week of Lent; that the wage-earners in the family jointly subscribe for Our Sunday Visitor during the second week at \$2.50; that all wage earners make a contribution to Diocesan Charities and for some support, including national dues, of all parish units of the N.C.C.M. and N.C.C.W., at \$1.00. Then during the fourth week of Lent you are asked for a generous contribution to the War and Welfare Relief Collection taken up in every diocese of the United States.

Keep these things in mind, and use the special envelope with

which you are provided for each of these purposes.

If you formed the habit of laying aside each day the little amount you saved by self-denials, you would discover that you will have saved more than is necessary to meet all these things. Let the balance be given in your parish Easter collection by which the cost of operating our seminary and paying for the expenses of our students for the priesthood are met.

A few years ago there was no baby-sitting. Now a great many young married people spend from \$2.00 to \$3.00 a week for baby-sitters — an amount which would take care of all your parish and diocesan obligations.

Circulation Record

London —(NC)— Circulation of The Universe, London Catholic newspaper, increased by more than 13,000 from June to December, 1953, to a current total of 250,998, greatest in the paper's history.

Urges Catholics To Use Buying Power For Press

New York —(NC)— "Catholic newspapers must be vitally concerned with getting their share of the eight billion dollars spent each year for advertising if they are to serve the Church best by serving their readers better."

This is the message to readers of Catholic newspapers that is being delivered by the Catholic Newspaper Representatives, "a small but dedicated band" of advertising salesmen who represent Catholic newspapers in the national advertising field.

Goal of the CNR is to make national advertising available to Catholic newspapers and to make readers of those newspapers understand how they can bring that important source of revenue to the Catholic press.

Quoting Coadjutor Bishop Thomas K. Gorman of Dallas-Fort Worth, Episcopal Chairman of the Press Department, N.C.W.C., CNR stressed that without the needed revenue that national advertising represents Catholic newspapers "are not going anywhere" towards expansion and improvement. But "if we put our wits to it and mobilize our vast buying power, the resultant progress of our Catholic press would surely amaze us."

CNR urged Catholic families to take a personal interest in the advertising columns of their diocesan newspapers and make it known to tradesmen that they consult those advertisements before buying. In this way, CNR explained, the Catholic uses his purchasing power to aid the Catholic press in its work for the Church.

"Our Catholic people know why they must have a Catholic newspaper; they appreciate the need for the widest circulation so it will be read in every Catholic home; and, with the national advertising problem seen in its true

light, the Catholic publishers are confident that their readers will respond in a massive, unified effort to help the Catholic newspaper that tries so hard to serve them better," CNR said.

The advertising group pointed out that the "Catholic market" with a population of over 30 millions represents 20 per cent of the national total and is concentrated in urban and suburban centers where buying is highest.

They also noted that the Catholic population is increasing two and a half times faster than the rest of the country and "the Catholic family is the bigger consumer unit by far—a direct result of the remarkably high Catholic birth rate."

The Catholic press has handled editorial and circulation problems, and now is ready to meet the third, CNR said.

"The publishers of Catholic newspapers are realistic men. Their first problem was to make a good newspaper with the basic news Catholic readers needed. With the formation and development of N.C.W.C. News Service the Catholic newspaper was able to reach its present high editorial competence."

"Now with a new and improved approach to national advertising Catholic newspapers have faced up to the last great hurdle in their path."

THE WAY TO A MAN'S HEART

is easier with electricity!



MEAT TREAT is right at hand, with that big, convenient electric food freezer!



SALAD'S READY and waiting in your electric refrigerator. Make ahead—it stays cool, crisp, fresh!

MORE HELP AT MEALTIME WHEN YOU LIVE ELECTRICALLY



SOUP'S ON your electric range. No need to stand and watch... it'll be ready when you return.



HIS FAVORITE CAKE takes no time at all with your handy electric mixer. Use mixer for frosting, too!

"YOU ARE THERE"—CBS television—witness history's great events

Last year, Public Service Company provided more electricity to more people than ever before. But it wasn't only Hoosier farmers, businessmen and industrialists who increased their use of dependable, low-cost electricity... no sir! Their wives, too, used more and more electric helpers to banish homemaking drudgery, giving their families even better living... electrically. Yes, in the kitchen, in the laundry — all through the house — a record high number of electric servants were on duty. Increasing numbers of Indiana homemakers discovered that, in the home, the easy, low-cost electric way is truly the BEST way to a man's heart!

PUBLIC SERVICE COMPANY OF INDIANA, INC.

Good, Low-Cost Electric Service to More Than 700 Communities in 70 Counties in Indiana.

You can have a ROZALITE ROSARY

CUSTOM-MADE!

Beautiful crucifix and center piece. Beads with rich, pearl-like luster in 12 lovely colors: Amethyst; Aqua; Fire Red; Jade; Light Sapphire; Lilac; Moonlight; Pink; Ruby; Sapphire; Sunlight and Twylite.

CHOICES of solid color or two-color rosary. Expandable black Morocco leather case, velvet-lined, with each rosary!

MARIAN GIFT MART, 403 1/2 E. Second St., Madison, Ind.

☐ \$6.95 — All Sterling ☐ \$8.75 — 1/20—12 K Gold Filled
COLOR: HAIL MARY'S OUR FATHERS
☐ ROUND BEADS ☐ OVAL BEADS

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CITY _____ STATE _____

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